

Church Management



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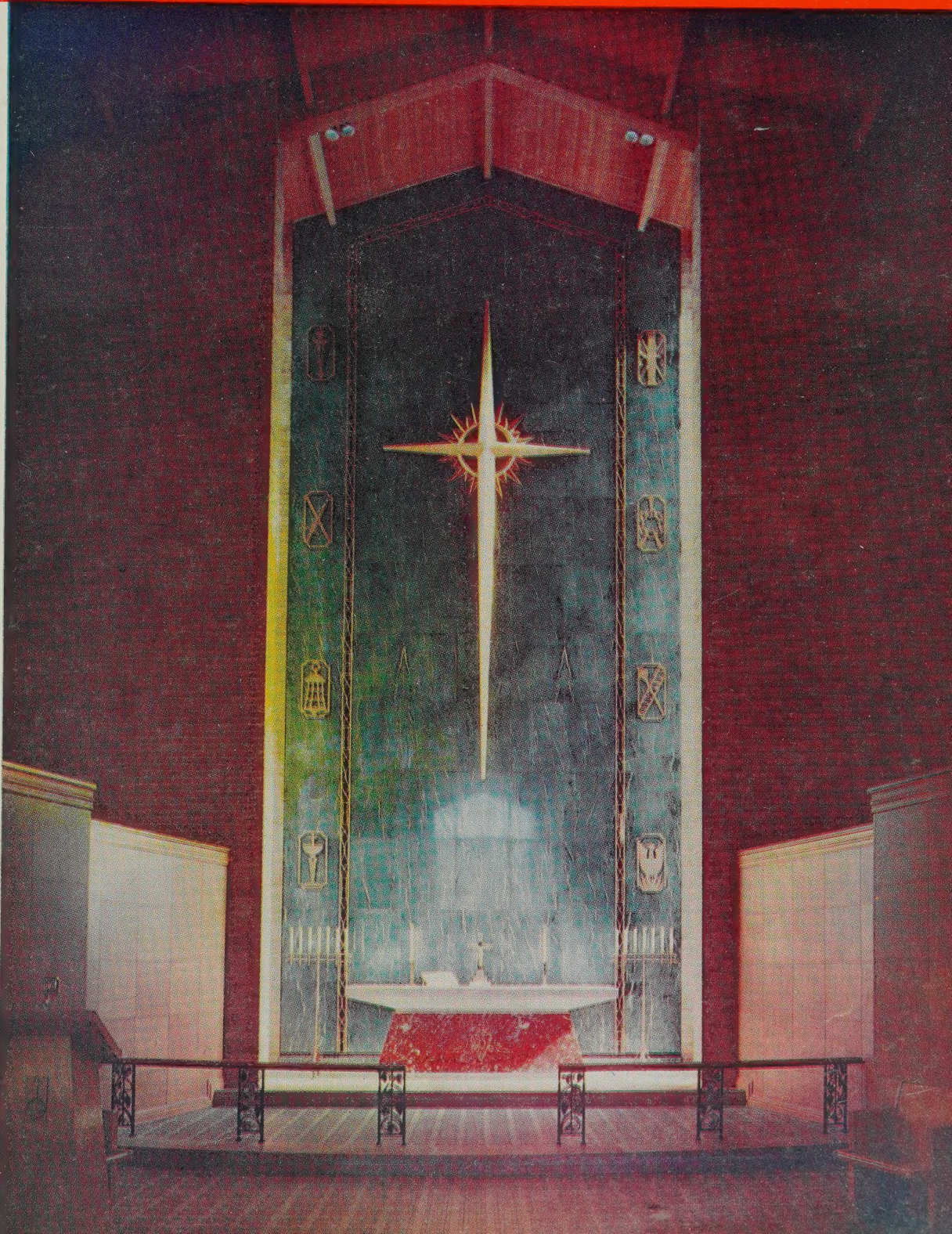
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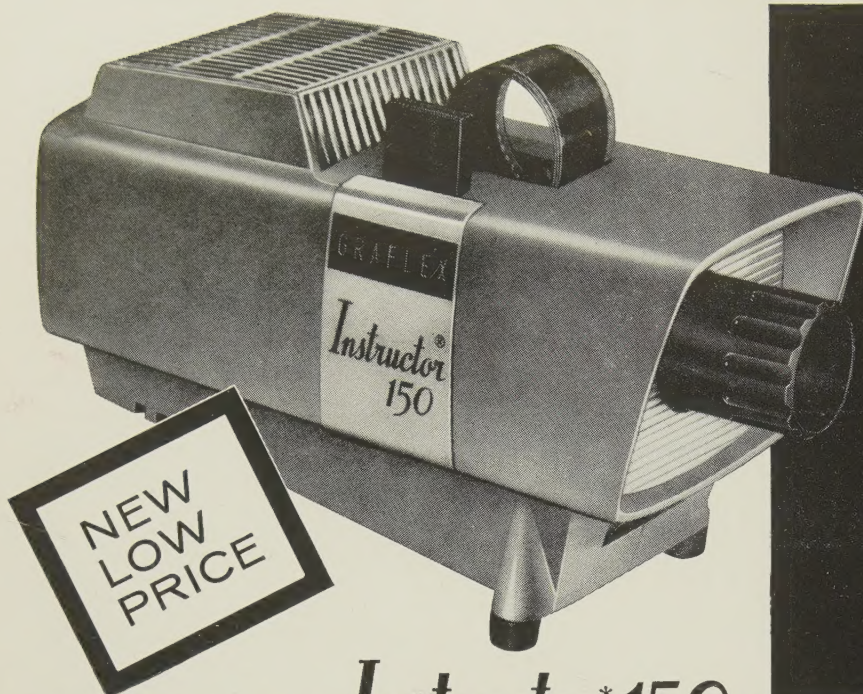
1960

VOLUME XXXVI

Number 11

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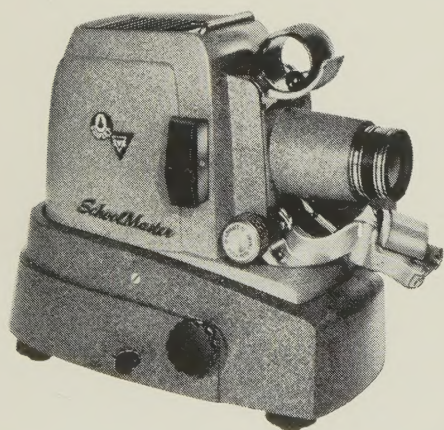
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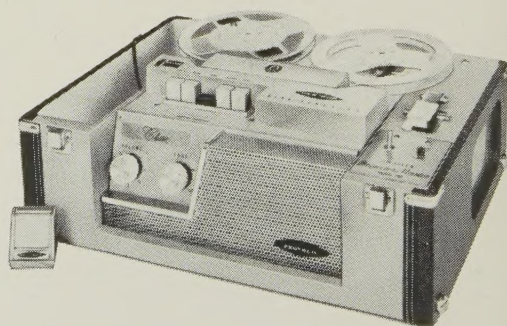
The Classic PM (Projector-Master) Tape Recorder, illustrated, has a self-contained electronic sensing device for automatically advancing filmstrips or 2" x 2" slides on School Master remote control projectors. These signals are recorded on the tape, along with commentary, simply by pressing a button when filmstrip frames or slides are to be changed. Then, as the tape plays back, commentary is reproduced and the pre-recorded signals silently advance the slides through the entire presentation.

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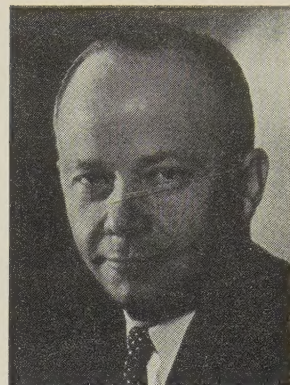
A SUBSIDIARY OF GENERAL PRECISION EQUIPMENT CORPORATION

A Personal Message To Church Leaders

from

Lylon Harold Lindbeck, Founder and President

Counsellors International, Inc.



Greetings:

On behalf of Counsellors' National Church Division, I take pleasure in announcing a new dual-objective canvass service which I believe represents the *third dimension of responsibility* in church fund raising. I call it the "fully-assured program" because in it, Counsellors assumes responsibility for separate collections objectives for both building and budget funds.

Let me explain the three dimensions of fund raising responsibility in contemporary professional practice:

The *first dimension* of responsibility is where the fund raising firm simply supplies the church a Canvass Director for a given number of weeks at a given fee, assuming no contract responsibility for either the canvass objective or the success of collections. While popular with the profession it has become increasingly unpopular with church leaders. Why? Because in this arrangement the church assumes responsibility for all risks, hazards and unforeseen problems common to the initial canvass or the collections program.

In the *second dimension* program, the firm assumes responsibility only for a given objective for building funds, leaving the management of the current operating budget to church leaders. In this, the budget usually suffers from the "rob Peter to pay Paul" or "frozen status" problem.

The *third dimension* of responsibility now brings full balance to the fund raising program. Here Counsellors assumes a dual responsibility for both building and budget objectives. The budget goal is projected to keep pace with increasing annual operating needs during the building program.

This new dimension of responsibility or standard of performance on Counsellors part is measured and established by an "assured objective" or "contract goal" in terms of the amount to be collected. This implies continued responsibility during the collections program.

To assure the church of a continued dynamic collections program, Counsellors makes contract provision for a given number of weeks of service for a series of spot or partial listings canvasses at six month intervals following the initial Canvass. Whatever problems may arise, Counsellors stays with the church until each objective has been achieved.

This is the third and ultimate dimension of responsibility, and without doubt constitutes the greatest single advance in fund raising policy and methodology in two decades—an innovation perfected by years of research and experience and entirely original and exclusive with Counsellors.

If you are planning a fund raising program and want maximum assurance of success for both building and budget funds, and you wish to avoid losses peculiar to a less responsible program, you owe it to yourself and your church to investigate Counsellors exclusive "third dimension" or "fully assured program." Send immediately for a copy of a special issue of THE COMMENTATOR, our official house publication, which describes fully this unprecedented innovation in church fund raising service.

This issue of the Commentator tells:

1. How high pressure methods have been eliminated in favor of strong stewardship education and spiritual emphasis in the initial Canvass and Collections period.
2. How the dual-objective program helps increase budget giving by establishing a positive long range tithing program.
3. How a program of continuing stewardship emphasis can be carried out during the collections period.
4. How a new dynamic follow-up program assures full collection of canvass goals.
5. How Counsellors differs from others in its philosophy and methodology of fund raising.

MAIL THIS COUPON TODAY

To Counsellors' National Church Division,
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690 East Green Street, Pasadena, Calif.
Please send me the special issue of

THE COMMENTATOR describing the "fully-assured" program.

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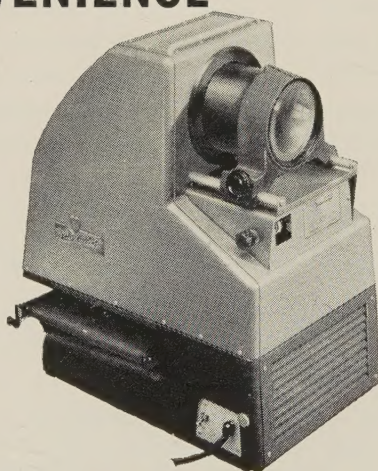
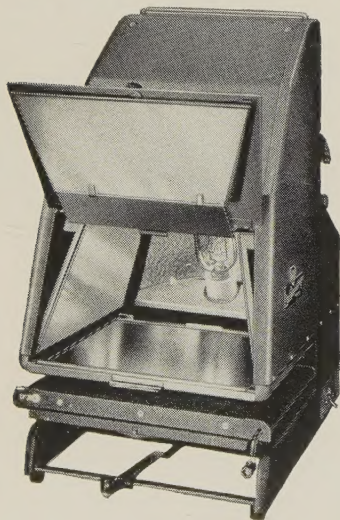
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They Say; What Say They? Let Them Say

THE MINISTER'S HOME

Dear Sir:

I always get much benefit from *Church Management* and wish especially to note your editorial on Kennedy as well as the one this month on playing God. I thought the article "Ministers Can Own Their Own Homes" of prime importance and one with which I strongly agree. I have been trying to get this idea over to new churches when the manse question is raised, and I hope that in the older churches, such as this one, we may get to the idea.

Recently we visited in a very lovely manse, a home worth at least \$30,000. The minister said it was the prettiest house in which he had ever lived, and that he appreciated the thoughtfulness of the congregation, but he added that it was embarrassing to be living in a house calling for a salary three times the amount he was receiving. He said, "I don't think the people realize that to live in this neighborhood takes a fifteen-thousand-dollar annual income."

One of our more thoughtful men told me recently that if a man did not buy a home when he was young, paying for it over a long period, he certainly wouldn't do so after he had retired. This man has just found the joy of home ownership, having gone into a Presbyterian position where he supplies his own home.

I am sure you have had articles on how a minister can wisely invest savings against the day of college for his children and retirement, but I have missed them. I think many men would like some suggestions.

W. J. B. Livingston
Hampton, Virginia

PURPOSE OF BAPTISM

Dear Sir:

In the last chapter of Matthew, Christ said: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the last chapter of Mark, he said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Mr. Snavelly's article in the June issue of *Church Management* would have been immeasurably strengthened if he had kept these words of God before his



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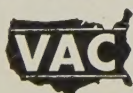
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VERIFIED AUDIT CIRCULATION
CORP.

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IF I WERE A PASTOR

(And I Am!)

I'd ask 7 questions about the method to be used in my Church to underwrite the budget:

1. Is it a genuinely religious approach? Will my people grow spiritually by its use? It's not enough just to "get the money."
2. Will it work—not only for the exceptional pastor, but for me—in my "peculiar" situation? *Dr. William H. Leach says: "Any church with an average quality of leadership can profit from the "Loyalty Dinner Plan." (See page 56, April Church Management).*
3. Will it take only reasonably proportionate part of the Church year to fulfill this important annual task? *Americans are geared to the all-out, comparatively brief approach, and the church program has other tasks than budget-raising to carry out. This Plan takes only three weeks in preparation, and three weeks in execution.*
4. Does it have on it the stamp of tried and true experience? Is this "just another idea that sounds good but won't work", or has it met the test in the fiery crucible of experience? *The Loyalty Dinner Plan has been doing the job for twenty years; now used in more than 1,000 Churches, all over the U. S., in different denominations—and in several foreign countries.*
5. Will my people cooperate with it—so much so that they will be willing to do it again the next year—and the next? *The First Methodist Church of Lake Wales, Florida, has successfully used this plan for 16 years.*
6. Does it confront the average and the indifferent member, to bring him into the charmed circle of pledgers? *The Methodist Church in Soperton, Georgia, has increased its budget 124% since 1956 by use of this Plan, with about the same membership.*
7. Will it perform the important function of putting a large number of my people to work at worthwhile tasks, so they can with gladness fulfill their vow "I will support the church with my service." *You will see people at that Dinner you've seldom if ever seen at Church.*

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Catholic visitors to his church. He rightly refers to methods (sprinkling, pouring, immersion, and the like), but the important point must always be that it is not the method but *the water combined with God's word*. This makes all the difference in the world when we go further and ask what the purpose of water should be in baptism. When we do this we find it goes way beyond "the intent of the heart or the parents' hearts . . . to take a vow to lead the child in the Christian life." The water and the word, not water alone, and not intentions, but the fact of forgiveness of sins and eternal salvation.

All too frequently we read and hear wonderful words directed to this life on earth, but we need to take God very seriously on this subject of preparing us for eternity. Out of salvation through Christ Jesus, then, flows the Christian life on this earth. The other way round makes for a mere philosophy, while the sacrament of baptism makes for eternal salvation.

B. J. Jordan
Decatur, Illinois

SHALL USHERS WORSHIP?

Dear Sir:

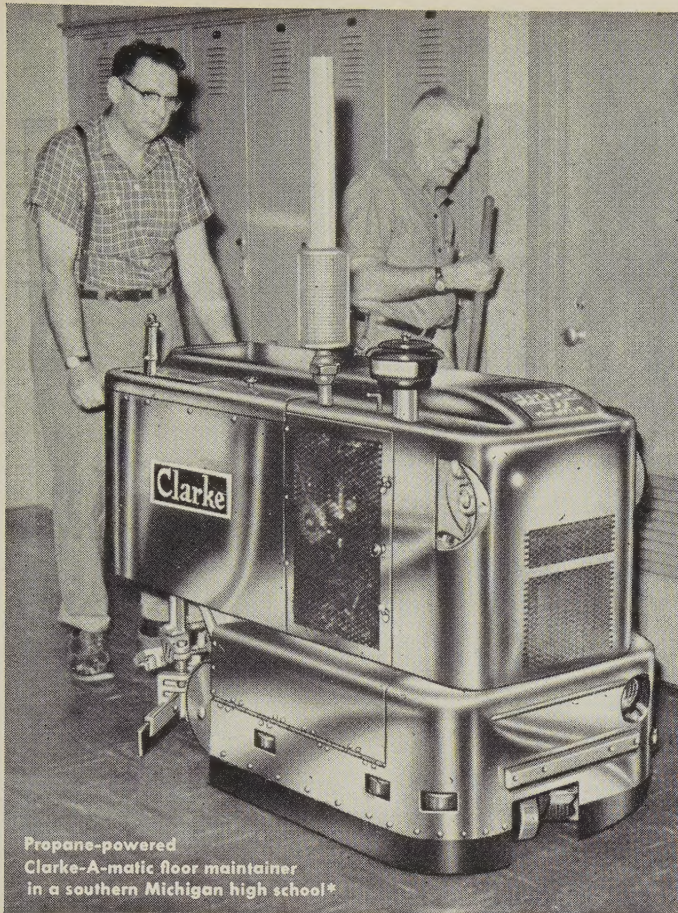
The observation that an usher is effective to the degree that he is himself worshipping (published in the "They Say" column of your June issue) is unrealistic in terms of the capacities of most people to concentrate on two major activities at once.

Managers of theaters and concert halls recognize that the principal focus of the usher's attention must be the members of the audience, individually and collectively. In some establishments ushers are forbidden to watch the stage or screen in order that they will not become pre-occupied with the performance. They are not present to be entertained but to serve in a specific capacity.

So it is in the church, where the function of the usher is to help provide an environment in which members of the audience may achieve the greatest degree of mental and spiritual participation. It is undeniable that there is need to see that opportunities are provided for every usher to participate in worship as a member of the audience, but to insist that an usher worship actively and at the same time serve the congregation is not consistent with what we know to be the capacity of most individuals.

Thank you for printing Mrs. Lockerbie's outstanding article.

Robert E. Schreiber
DeKalb, Illinois



Propane-powered
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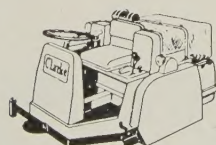
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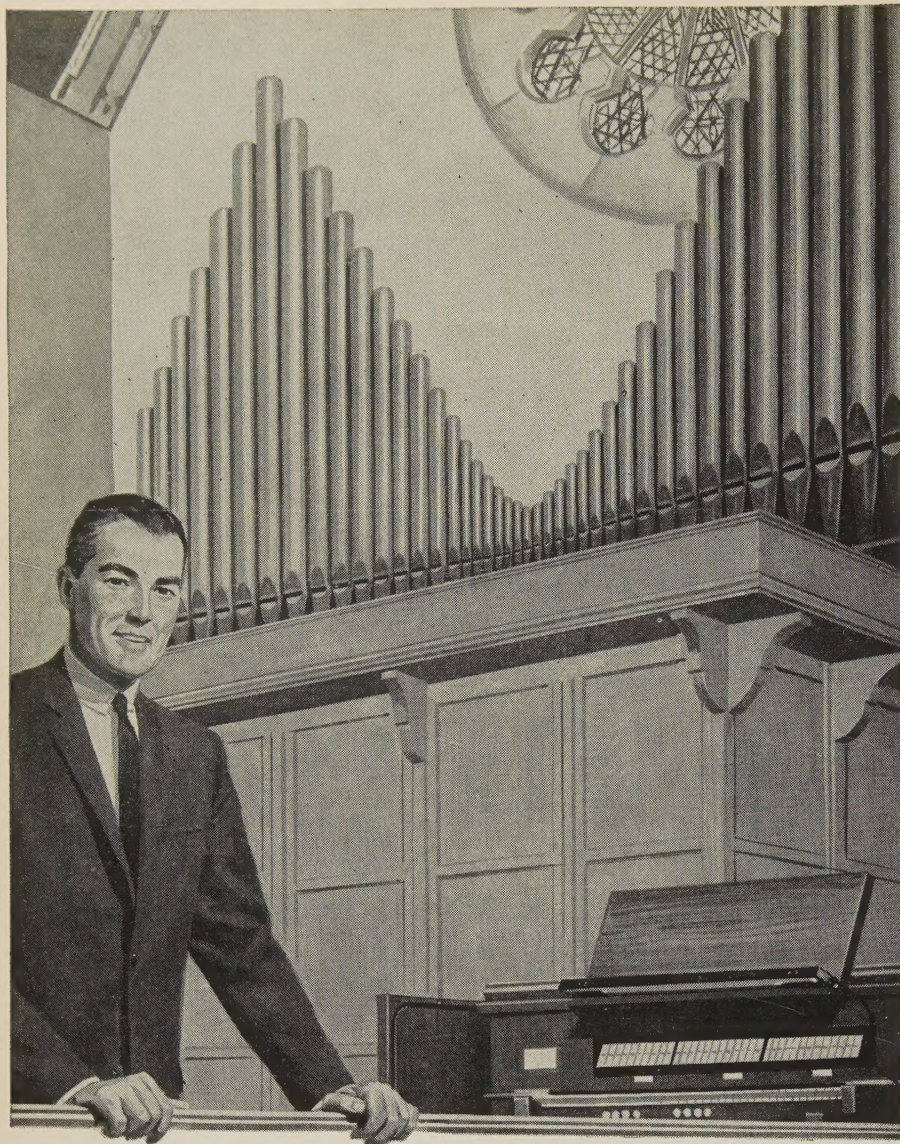


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CATHOLIC PRESIDENT

Dear Sir:

I have been receiving and reading *Church Management* for quite some time and wish to report that it is a very stimulating publication.

In the April 1960 issue the article "The Minister as a Leader of Worship," by Floyd Doud Shafer, was certainly most challenging and helpful. *Church Management* will be increasingly beneficial as articles maintain the caliber of that mentioned above.

The May issue has a most provocative editorial, "A Catholic President?" May I commend you for printing such an editorial in the face of probable censure on the part of many Protestants whose liberal attitudes are reflected in a too optimistic view of many things, whose desire to bring the kingdom of God on earth is so great that they, seemingly, would be happy to neutralize all differences as though they did not exist.

I believe it is high time for Protestants to be awakened to:

(1) The difference between the Roman Catholic organization, with all its hierarchy, and the individual Catholic who as our next-door neighbor seems to be very similar to ourselves in most viewpoints and loyalties.

(2) The fundamental dogmas, or principles, upon which Protestantism exists, which cannot be lightly set aside and the benefits of Protestantism be retained.

Again, thank you for the ministry of *Church Management*.

Grenville A. Daun
Inglewood, California

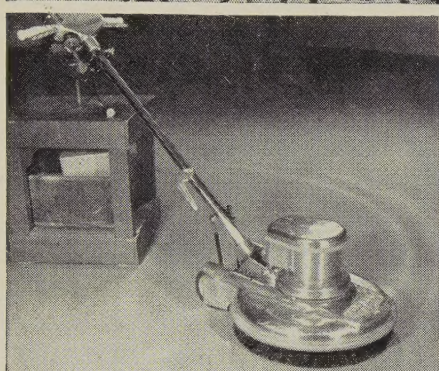
WRONG EMPHASIS?

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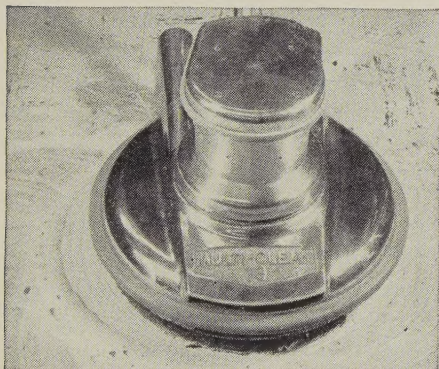
I read with interest the article entitled "We Shifted Into Low," which appeared in the June issue. However, I can't help wondering if many others like myself do not long for the day when people will cease to think in terms of "our church's financial requirements" and concentrate on the concept of true Christian stewardship.

All I have is mine in trust through the grace of God. How can I answer to him if I do not unselfishly return a just percentage of his goodness to me—regardless of what the financial need of the church is this year?

I am well aware of church needs, particularly those of the smaller church, but I am continuously distressed to hear of the emphasis placed there rather than on the individual's obligation to God. If this obligation were met (and it can



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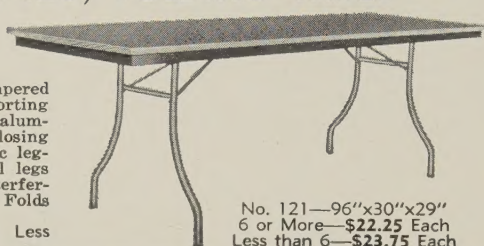
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be, it is merely a process of education), there would be no severe financial need in the churches.

Cannot the ministers help us to see this highly important principle taught by Jesus, rather than urge us to "satisfy our church's needs"?

"All our people need," says the article, "is a frank explanation of our church's financial requirements." Is it? Do they not need to experience the joy of grateful giving to the Author of every good and perfect gift?

Mrs. Everett Broadhurst
Somerset, Massachusetts

PARKING LOT NOT EXEMPT

Dear Sir:

Accompanying this letter is a photostat of the opinion of the Supreme Court of Pennsylvania dated December 30, 1959, reversing the decision of the Pennsylvania Superior Court in the case of Second Church of Christ, Scientist, of Philadelphia v. Philadelphia, reported in the June 1960 issue of *Church Management*.

No doubt your legal correspondent, Arthur L. H. Street, has already been informed of the subsequent history of this case which, unfortunately, resulted in the holding by the highest appellate court in Pennsylvania that a parking lot contiguous to a church building on land owned by the church, used for the convenience of the congregation, is not an "actual place of religious worship" within the meaning of Article IX, Section 1, of the Constitution of Pennsylvania, which provides that the General Assembly may, by general laws, exempt from taxation actual places of religious worship.

It seems rather unrealistic to draw this arbitrary line between the building and the parking lot in a day when available parking space is one of the primary requisites for any public building constructed in an urban area.

It is rather interesting to note that in this same state, Pennsylvania, as a matter of administrative "grace" in at least one county (Montgomery) parsonages enjoy a tax-exempt status despite the fact that under the language of this opinion and the constitutional provision they do not qualify as "actual places of religious worship." In another county in Pennsylvania (Bucks) I understand that it is the practice to assess parsonages at a nominal figure which by custom is always less than the ratio to market value applied in the case of other taxable real estate properties.

Elvin R. Souder
Souderton, Pennsylvania



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*First Methodist Church
Statesboro, Georgia*

*Architect: W. H. Aldred, Jr.
Statesboro, Georgia*



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THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Well Diggers

The Eighty-fourth Psalm is a miniature *Pilgrim's Progress*. It pictures pilgrims on the way to the holy city. They had to pass through the valley of Baca, where hot sands burned their feet. Their throats were parched, and the weak were ready to quit. But the courageous knew that there was a possibility of finding water under the sands. While the weak ones groaned and prayed, the courageous dug into the sands and found water. It satisfied their thirst, and they had an overflow to aid their weak friends.

The King James and also the Revised Standard Version say that these well diggers, with renewed courage, go from strength to strength, and that every one of them will see God in Zion.

James Moffatt tells it most beautifully:

Happy are they, who nerved by thee,
set out on Pilgrimage.
When they pass through Wearyglen
fountains flow for their refreshing,
blessings rain upon them;
They are stronger as they go
till God at last reveals himself at Zion.

There was an instance in the experience of Moses when he was leading the Israelites from Egypt which we should compare with this psalm. The hordes had passed from the desert of Sinai and were camped at Rephidim. The desert had been too much for them. They were thirsty and hot. But they were not in a well-digging mood. Besides, they had a great leader. They cried to Moses and demanded that he give them water. The leader resisted, but he was forced by fear for his life to yield to their demand. He struck the rocks of Horeb, and water gushed forth. The people called it a miracle. But Moses called it something else. The spring of water was known as Meribah, which means "contention."

The man who wrote Psalm 84 would not have cared too much for people who, when distress comes, always call for a miracle instead of trying to handle the difficult situation. The folk who go from strength to strength are the well diggers. They face their difficulties and seek a solution. Experience, even bitter experience, gives them strength. For them the miracle is in the growth of character in the individual.

There is a mighty lesson here for individuals. Also, there is a lesson for nations. Our pioneer fathers were strong because they fought their own battles. The American character weakens as state socialism slowly spreads to all groups. Instead of digging wells, we call the government by telephone and demand better service. The candidate for public office knows that his strongest argument is to promise the most to every group of people. The man who cannot get favors for his constituents is doomed to defeat.

Does our nation need more socialism, more beneficent leaders, or more well diggers?

We Planned It That Way

People who are startled to find that the United States is now well on the road to state socialism should take a swift review of our history for the past thirty years. Its beginning came about as the result of a great depression which shook the nation. Evidently there were cracks in the capitalistic economic system. People were suffering the pains which come from unemployment.

Not everyone at the time recognized the real issue in the presidential campaign of 1932. The real fight was not between political parties but between two differing political ideas. On the one hand was President Herbert Hoover, a man of sterling accomplishments, who represented in his personal experience the best in the older system which based its principles on individual freedom and the profit motive. Against him was pitted the political prince from Hyde Park who was destined to turn the nation in the direction of the welfare state. Mr. Roosevelt could hardly wait to accept the dictatorial powers granted him by the Constitution before declaring a bank moratorium, the wisdom of which is still being debated. Just as quickly he acted to put into effect startling new methods which challenged the traditional rights of individuals but did have remedial effects on the economic system. The National Industrial Recovery Act, a business regulating program, placed in the hands of its directors more power than had been given to any men in our nation for peacetime activities. These executives controlled orders for supplies, quality of products, and distribution. Regimentation even included standardization of



ON TARGET? WHICH TARGET?

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products. At times the NRA took over the responsibilities of police, district attorney, jury, and jailer, sentencing unfortunate business institutions for violating its rules.

After the first blush of success the President waved his hands in glee, declaring that "this did not just happen; we planned it that way." We had reached the planned welfare state.

From that date on, the movement toward state socialism was very rapid. Government programs in power development became a common thing. Government-owned utilities vied with private businesses. Agriculture offered a splendid field for complete government control. Those of us who groaned the first time the Department of Agriculture ordered little pigs to be killed to increase the price of pork have since become accustomed to this invasion of individual rights. Now the Department of Agriculture will investigate a farmer who plants more acreage of wheat than the quota assigned to him. If found guilty, he will be fined. If the fine is not paid, his property may be taken or he may spend some time in jail. All this without the benefit of a jury, which some of us were taught was the basic right of all citizens.

The evolution from the change in 1932 has been steady and continuous. The Republican administration which followed the Democratic has continued and even extended the ideas. It dropped any pretense of resistance. Social improvements such as social security and unemployment benefits have their merits, of course. But they have brought an unprecedented amount of personal dishonesty which approaches a national scandal.

The growth of state socialism in the United States parallels that of Rome and of other ancient lands, and is akin to the rise of state socialism in Germany, France, Great Britain, and Russia. It is a wave which engulfs all things. With it comes the higher cost of government, higher taxes, higher cost of living, and usually governmental tyranny. It always reaches a point of no return. Then going on is much easier than trying to correct abuses.

For most of us it is easier to try to live with it than to try to correct the situation. But even with that philosophy it is rather hard at times to listen to politicians who shout of our traditional American freedoms.

We sometimes wonder if the orators of our legislative bodies actually realize how many of our freedoms have been slipping away during their own terms of public office. We have probably passed the place of no return.

Is Church-State Separation a Dead Issue?

The American idea of separation of church from state did not spring fully developed into the mind of man when the first settlers came to the new land of America. It was accomplished by the thought and prayer of the many generations seeking to establish on our shores a republic of religious tolerance and good will. The result has been the rise of strong local churches and interfaith understanding.

The lines of separation in our time are growing fuzzy. Even Protestant churches, which traditionally have provided the bulwark of strength of this principle, have not kept their hands clean from accepting government subsidies to support their local work. In many instances Protestant colleges have welcomed student training courses because of the help to their distressed budgets. Federally controlled social security has been welcomed by an overwhelming percentage of ministers. Few protests are heard when free bus service is offered to denominationally owned private schools. Further support of denominational schools may be on the way.

Is church-state separation to become a dead issue? Has it no meaning in our new age?

Difficulties in the path of complete separation are shown in a recent release of the Office of Information of the National Council of Churches. It reveals an act set up by the Federal Government authorizing the nation to pay seventy-five dollars a week to any teacher who studies science in any of the many summer courses offered. Denominational schools are included as beneficiaries of these educational grants. But only those colleges which offer courses in science, mathematics, and languages are eligible. In one act the Government has subsidized education and at the same time, as far as reality is concerned, has exercised control over curricula.

Human nature being what it is, there will be few teachers taking training in the colleges which cannot supply the scientific study opportunity.

Dr. C. Emanuel Carlson, executive director of the Baptist Committee on Public Affairs, sums up the problem in this way:

Church-related colleges are not free to reject financial opportunities. Their administrators are under constant pressure from alumni, church constituency, and the community.

So church-state separation goes out the window.



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Pray Without Ceasing*

Frank C. Laubach

The past century has been weak in deep religious faith. This is due partly to the critical attitude toward the Bible, partly to the skepticism among teachers in colleges, partly to the exclusion of religion from the public schools, and probably most of all due to the intense, fast-moving life people live, which gives them no time for prayer or meditation. The high-pressure "care of this world, and the deceitfulness of riches, choke the word"—as does the deceitfulness of seeking riches!

Steinmetz, the electrical wizard, prophesied that the greatest discoveries of the twentieth century would be in the realm of the spirit. During the first half of the century exactly the opposite has been true. The greatest achievement so far has been the explosion of the atom; and it may turn out to be the greatest of all time, and also the most terrifying. Now that a hydrogen bomb can be made almost as powerful as the scientists desire, there is danger for the first time in history that the human race may annihilate itself. Indeed, the wise already see that humanity is driven into a desperate corner. The scientists themselves urge man to catch up spiritually with their scientific discoveries, for the awful power they have put in man's hands, at his present spiritual level, is as certain as the sunrise to bring unspeakable disaster to the whole human race. To me this spells a tremendous challenge, and I believe it should mean the same to every Christian. We must make spiritual progress in great strides, or it will not come in time. I for one pledge myself, before my fellow men and God, to do all I can from this time forth to help make this spiritual advance pos-



sible. If you who read these words join with me in this pledge, we must use the methods of the scientists: We must plunge into spiritual experiments with all our powers, and exchange our findings with one another. Just as science was driven by desperate necessity to push physics ahead "five hundred years," so we are driven by desperate necessity to try to push our spiritual level ahead five hundred years.

In the realm of physics, stupendous intellect like that of Einstein and Oppenheimer is needed to make the discoveries. Men of science get their results by intense concentration for many years, experimenting and thinking profoundly on the object of their quest and evaluating the results of all their inch-by-inch advances in their conquest of the unknown. In the realm of the spirit, immense devotion is needed, untiring con-

centration of the heart upon God, building upon all the achievements of the spiritual giants of the past and pooling and evaluating the results of our inch-by-inch advances in our conquest of what to us is the spiritually unknown.

Some theologian may object that we can make no new spiritual discoveries, that Jesus Christ knew all. I agree, but who will pretend to understand what Jesus Christ really meant? The life of every one of us every day is a flat contradiction of what he said. What, for example, did Jesus say about healing disease by the power of faith? What did he do? He healed them all! Instantly! Not one Christian out of a million ever heals anybody by prayer. Who will contradict my statement that we are all weak where he urged us to be triumphant? We don't have his secret.

Nor in the matter of the invincibility of love do we know what Jesus Christ meant. If we did, we would never put our faith in war and in killing our fellow men. We would trust love to the very cross. Who of us loves our enemies as he did?

L. P. Jacks wrote a book called *The Lost Radiance of the Christian Religion*. One could as well write books on the lost power of the Christian religion, the lost faith of the Christian religion, the lost prayer of the Christian religion, and the lost love of the Christian religion.

Our peril today lies in just this: We are in a new low spiritual depression—in power, in faith, in prayer, and in love. A similar condition prevailed in Germany—and Hitler became possible. Our depression of faith today is worldwide.

For example, a well-known minister thought that I should omit the Gospel of John from my *Story of Jesus* because "we have rejected that Gospel"! If that minister had a full spiritual experience, I think that he would call John the most

*Copies of this article, under the title "A Call to Spiritual Advance," may be secured in booklet form for 15c each from Literature Headquarters, Woman's Division of Christian Service, Board of Missions, The Methodist Church, 7820 Reading Road, Cincinnati 37, Ohio.

profound book in the Bible and in the world. Only in the Gospel of John can one begin faintly to understand Jesus. There and there alone does one discover the secret of Jesus' power. That secret, John repeats forty-seven times, lies in Jesus' moment-by-moment listening to the inner voice of his Father and doing nothing, yes, nothing, save what his Father told him to do. His secret was that kind of listening prayer and instant, unwavering obedience—obedience at whatever cost; obedience that led him to Jerusalem to die. When they lied about him, spit on him, drove the frightful nails through his wrists and ankles, dropped his cross into the hole and caused intolerable agony, drew lots for his clothes while he hung quivering with pain, even when he gave that last terrible loud cry and died, his obedience never wavered. "My God, my God, why hast thou forsaken me?" During the moment when his Father seemed to abandon him, Jesus remained true to God. It was obedience at whatever cost.

Experiments in Science and in Prayer

If we are to make the spiritual discovery that will save our age, it will be in the direction Jesus took: intense, unwavering, day-after-day, listening prayer, and instant, unwavering, daring obedience when God speaks, listening and saying Yes at whatever cost.

Professor J. B. Rhine of Duke University, the famous parapsychologist who has proven the existence of telepathy, has now set out to prove scientifically that prayer is the greatest power in the world. He has appealed to men and women of prayer of all denominations throughout the world to cooperate with him in this experiment. I am convinced that he will succeed, for there is already a tremendous volume of thoroughly scientific evidence available for his purpose. Professor Rhine is scientifically right in appealing to the giants in prayer to help him, for they are equipped in the realm of the spirit, even as the great scientists are equipped in their own field.

There is one vital difference between the experiments of the physicists with atoms and our experiments with prayer. The physicist in his work looks on from the outside of matter while he experiments, but the man of prayer works within the depths of his own soul. Others may look on from the outside and see diseases melt away, or the development of plants made many times more rapidly than ordinarily (an

achievement reported by Professor Rhine), but the spiritual experiment itself must be tried in the secret chambers of one's own soul. This makes it more difficult for the observer to study prayer from the outside. He can see the results, but he may not be able to determine why the prayer of one man works miracles and the prayer of another man lacks the mysterious power to do the impossible. Prayer cannot be weighed or measured or tested with a Geiger counter. This situation presents a disadvantage.

On the other hand, it presents a great advantage, because anybody who is willing to make the effort can test it for himself. He requires no laboratory with expensive equipment, for his laboratory is his own soul, and he finds human needs of every kind waiting for his prayer to make things right. You, if you are a sincere Christian, can become a spiritual scientist where you are. I do not mean by adopting some different theory, like Christian Science or Vedanta; I mean by simply testing whether the kind of prayer Jesus practiced and taught does today what he was able to do. You can prove whether he told the truth by fulfilling his conditions. And that is the most vital question in the world today.

If Jesus was wrong, then we face annihilation. If he was right, then we must become right, or perish. We who pray are more important than the greatest scientist who does not pray. He can destroy mankind. We can save it, if Jesus told the truth. If Jesus told the truth, then the Christians of our day live a lie in which all of us are caught, for we deny his truth in our lives while we preach it with our tongues. Almost no preacher has enough faith to practice what he reads to his congregation from the Gospels on Sunday morning. Few preachers have the faith even to preach what they read from the Gospels. And yet that gospel must be proven true in our day, or we shall perish.

God's Challenge to You and Me

So man's dilemma challenges you and me, and God challenges you and me to help our age push its spiritual knowledge ahead five hundred years.

I for one am accepting that challenge in dead earnest. I for one am determined to go the whole way. I for one promise God that by his help I will believe the revelation of Christ, all of it, believe with my life and will as well as with my mind. And an ever-increasing

number of Christians are making this tremendous resolution.

If you accept this challenge with us and resolve to prove the power of faith and prayer and utter obedience, then the first thing to do is to make contact with the other men and women who are making this tremendous resolution and are carrying it out in minute-by-minute living. There are many such people, most of whom fail to share their deepest experiences with others.

Dr. Glenn Clark is seeking out those people. He is in search of all who are exploring the unknown possibilities of prayer. He has established a school of courageous and remarkably successful experimenters. In my personal fellowship with these men and women, I find them to be orthodox Christians, taking the words of Jesus at their face value not only in theory but also in practice.

They dare to try to heal diseases in the name of Jesus, and they are having astonishing results. Among their number are doctors and psychologists. I recommend that you read *Recovery*, written by Starr Daily about Roland Brown, the Baptist minister of Chicago who has seen miracle after miracle of healing through faith. I recommend also *The Healing Light*, by Agnes Sanford, wife of an Episcopal minister. I recommend *How to Find Health Through Prayer*, by Glenn Clark, which explains how morbid states of mind produce disease, and how Jesus Christ transforms the mind and so cures the disease of unhealthful thinking. I recommend the booklets of Ruth Robison, wife of a Methodist minister, and of Mrs. Louise Eggleston, a leading Methodist woman of Virginia. Both of these ladies are seeing miracles of healing like those of the New Testament, and both are old-fashioned, orthodox Christians. I recommend the little magazine *Sharing*, published by John Gaynor Banks, rector of the San Diego Episcopal Church, which publishes each year hundreds of stories describing the healing of the body and the mind through prayer.

Jesus said that his miracles were possible because of the faith of those who were cured. Only in his home town, Nazareth, did he fail to cure diseases, "because of their unbelief." "According to your faith be it unto you"—this is what he said. Every doctor will tell you that there are laws of health, and that you will suffer if you break them, whether you know those laws or not.

* * *

(turn to page 47)

New Educational Building Enhances

A Sense of Devotion

Eleanor Farnham*



The ability of architecture to create an emotional reaction, to sound a trumpet note in one breath and in the next to invite quiet meditation and study, has been made evident in the new educational addition to The Temple, at East 105th Street and Silver Park in Cleveland.

When Congregation Tifereth Israel, which celebrated its one hundred and tenth birthday in May, decided to resist the migration to the suburbs and to stay in its University Circle location, Rabbi Abba Hillel Silver, Rabbi Daniel Jeremy

Silver, and the congregation solidified their decision by erecting a \$950,000 addition to the already extensive educational facilities of The Temple. This synagogue, the only one remaining within the city limits of Cleveland, now has a total of forty-two classrooms in which religious education is given 1,600 youths by a professional staff of eighty-two persons.

It was agreed that the new building should not be a pedestrian affair, but should be so conceived and constructed that it would intensify the devotion of the congregation of 2,400 families. To

achieve this on a tight site with a thirteen-foot slope and to mould the new wing into the L of the three-story existing building presented a challenge to the architects, Michael M. Kane, A.I.A., of Cleveland, and Perkins and Will, A.I.A., of Chicago.

To give a finer setting to the entire conclave of Temple structures, two acres were purchased on the western exposure, residences were demolished, a street was vacated by the city, and a park was created, with an adjacent and adequate parking area.

On entering the foyer of the new wing from an entrance garden court, one's attention is immediately arrested by a curving, floating stairway that leads to the auditorium on a lower level and to the classrooms on the upper floor. Midway a wide mezzanine provides a lounge with a hooded fireplace.

The foyer level gave the architects space for the kindergarten and nursery facilities, a paneled music room, an arts-and-crafts center, a scenery loft, and a projection booth, all surrounding the upper reaches of the egg-shaped auditorium.

At the foot of the stairs a spacious entrance to the auditorium is enhanced by a softly lighted gallery in which objects of Judaic culture and art, assembled from all parts of the world, are exhibited in glass cases.

Although only thirteen rows deep, the auditorium can accommodate an audience of 570 in its upholstered seats which extend in a wide curve around the pageant-type stage with a seventy-foot proscenium. Extensions of the stage platform, permitting the use of narrators or choral groups, increase the stage front to one hundred feet. Carpeted steps across the entire stage front blend together the audience area and the stage. Walls of pierced brick and walnut paneling, deep carpeting, and the sedulous attention given by the architects to acoustics have produced an auditorium of great versatility. It is being used for dramatic productions, concerts, student assemblies, lectures, graduations, and wedding ceremonies.

It is on the classroom floor that the sheer poetic drama of the structure bursts into view. At the top of the stairs one looks through a window wall onto a roof garden, walled in by cypress panels and tile, and sees the great Byzantine dome of The Temple, awesome, majestic, but protecting. The busy cross-town street to the east has been walled off.

*Publicist, Cleveland, Ohio.

Inside these upper rooms an atmosphere has been created that invites the pursuit of wisdom and peace. Architect Kane frankly says that he had the Hanging Gardens of Babylon in mind when the initial idea of the roof garden was conceived.

The design of the classroom floor, while essentially simple, is replete with ideas. Seven hexagon-shaped classrooms form a honeycomb in the central area, echoing the angles at the base of the Temple dome. Six additional classrooms are ranged along the glass-walled northern exposure. The resulting corridors are wide, skylighted, meandering. None of the walls on this floor are solid to the ceiling. Some are of glass; others have six feet of walnut paneling topped by four feet of glass. As a result the classrooms are flooded with daylight from the corridors and from the plastic-dome skylights.

The irregular shape of the library permits separation of the children's area from the adult section without loss of the spaciousness of open planning.

Tying together all of the areas and units is a simple palette of materials: walnut, glass, acoustic plaster, ceramic tile, brick, and resilient flooring. All of the ceilings are white; all of the floors, the soft beige of cork.

• Architects

Michael M. Kane, A.I.A.
Cleveland, Ohio

Perkins & Will, A.I.A.
Chicago, Illinois

Wilmont Vickrey, partner in charge

• Rabbis

Abba Hillel Silver
Daniel Jeremy Silver

• Building

New construction: 33,200 square feet

Remodeled construction: 10,000 square feet

Plus roof garden and entrance garden courts

Cost: \$950,000

Furnishings: \$100,000

Cost per square foot: \$20

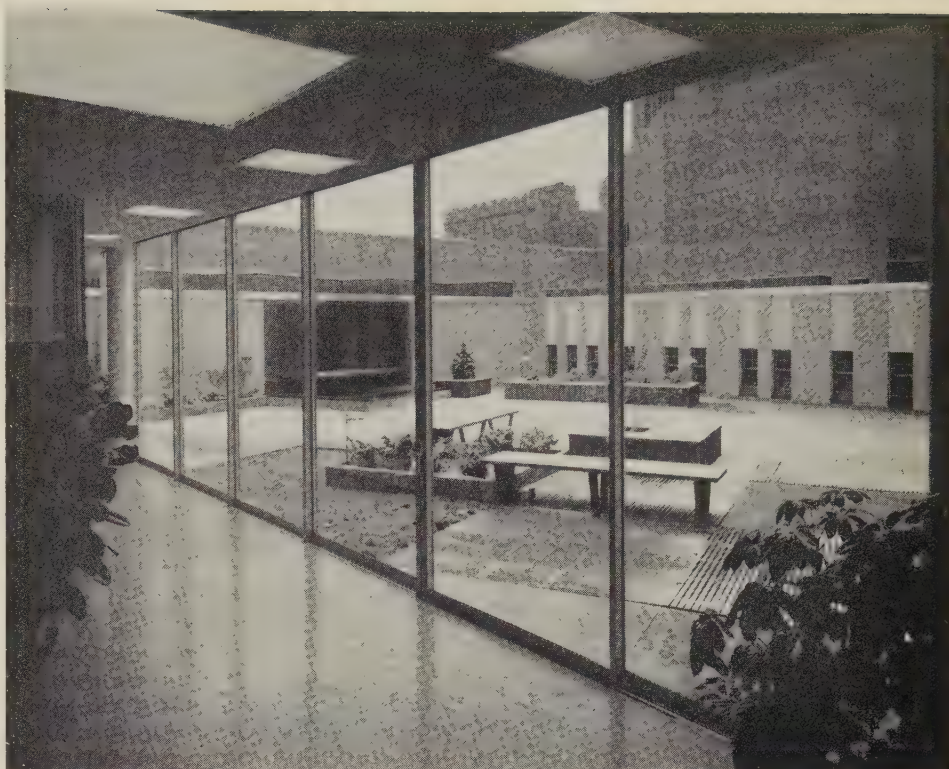
• Rooms

Seven hexagonal classrooms

Six rectangular classrooms

One nursery

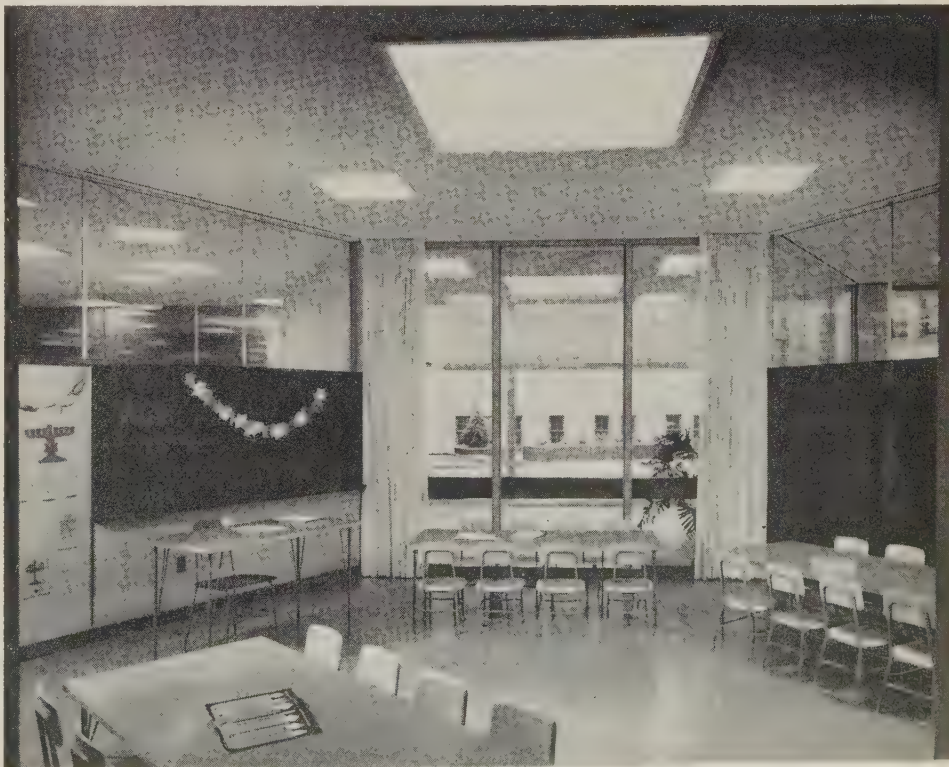
One auditorium—570 seats in thirteen rows, projection booth, stage, work and dressing areas



ABOVE: WHEN THE TEMPLE ADDED A NEW EDUCATIONAL WING, A ROOF GARDEN WAS CONSTRUCTED ABOVE THE ADJOINING BUILDING. NOTE THE HEXAGONAL CLASSROOM AT THE LEFT, ALSO THE REFLECTING POOL AT THE BACK OF THE GARDEN WALL.

AT LEFT (PAGE 20): THE FREE-FLOATING STAIRCASE.

BELOW: HEXAGONAL PRIMARY CLASSROOM. NOTE PLENTY OF LIGHT AND VIEW OF THE ROOF GARDEN.



One library—adult and children's areas, work area, stack room
 Remodeled banquet-social hall; dining capacity, 600 seats
 Remodeled banquet kitchen
 Art room, music room, lounge, service kitchen, school offices, lobbies, art gallery, coat rooms, toilets.

Verses of Aspiration*

Morton D. Prouty, Jr.

- Construction

Fireproof structural steel. Entire new building set on concrete piling.

- Exterior Walls

Limestone, brick, and window walls with limestone spandrels.

- Interior Walls

Patterned brick, walnut paneling on concrete block, ceramic tile; ceramic tile in rest rooms; grass cloth and walnut paneling in social hall; glass, vinyl patterns.

- Floors

Concrete with asphalt tile; rubber tile in nursery and on stairs; carpet in auditorium, library, music room, and lounge; terrazzo in lobbies and art gallery; ceramic tile in rest rooms; wood parquet in social hall; wood strip on stage.

- Ceiling

Sprayed acoustical plaster.

- Roof

Steel deck, insulation, built-up tars and gravel.

- Cooling

Auditorium, social hall, library, and classrooms are refrigerated air-conditioned.

- Lighting

Skylights in classrooms and library, giving natural daylight of 25-foot candles; recessed fixtures throughout, mostly incandescent. Completely controlled stage lighting.

- Special

- Features

Classrooms: hexagon-shaped, interiors top skylighted, with

A PASTOR'S PRAYER

I would not bring the souls of men
 As captives, chained, before Thy Throne,
 But I would make Thy Spirit plain,
 That men may know Thee for their own.

I would not hurl Thy thunderbolts

Or cast Thy scorn upon mankind,
 But I would strip aside the veil
 That hides Thy Visage from the blind.

I would not dare presume to chart

For other feet, Thy chosen way,
 But I would hold the Living Christ
 Before Thy people, day by day.

I would not say to men, "Thou must,"

And let them seek Thy paths alone,
 But I would say to them, "Thou trust,
 And God Himself will lead thee home."

THE SETTING

Perhaps God made the universe so great
 That He might set each separate star apart
 To shine with an uninterrupted light:
 To set His gems amid the depths of space,
 God had to make the night.

OF FAITH

There is a realm of certainty
 That lies within the mind
 And says, "I do not think—I know,"
 While reason yet is blind.

What mind can trace the hidden paths
 That lead to love or faith?
 Lord, while my soul cries, "I believe,"
 Help Thou my unbelief.

A THOUGHT

Did you ever stop to think
 How lonely God would be
 If the only folks He loved
 Were those as good as He?

*From a book entitled "Sparks on the Wind," to be published by John Knox Press. Used by permission of the publisher.

meandering corridors on both sides. All classroom walls either glass from floor to ceiling or six-foot walnut panels with glass above.

Auditorium: pageant-type stage with front steps which roll under stage, furnishing a 30-foot orchestra pit. Complete

projection booth, intercommunication, broadcasting and lighting control.

Roof garden: created over existing roof. Duckboard and gravel surface with planting boxes and benches, decorative pool and fountain, ceramic tile and granite walls.

MUSIC ROOM TO STUDY ROOM...

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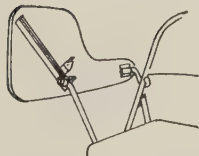
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Twelve Baskets of Fragments

Webb B. Garrison*

Mary tugged at my sleeve and gestured. "Look at her!"

At first glance there was nothing unusual about the red-haired manikin in the show window of a Nashville shop. She was perhaps five-feet-two-inches tall and wore a stylish fall coat in a new tone of beige. Knit gloves dangled from one hand and a brown suede bag from the other. She wore a felt hat decorated with a bird's wing.

"Pretty outfit," I ventured, somewhat uncertainly.

"Look again," my wife directed.

This time I stepped to her vantage point two feet farther south. From that spot a casual glance at the flaring coat in the show window revealed that its wearer had absolutely nothing underneath.

In certain respects that is the dilemma of the modern pulpit. Some who step behind the sacred desk give an attractive outward appearance: a well-constructed three-point outline, two or three stylish anecdotes, and a neatly tailored prayer. It takes a hard second look from a special perspective to recognize that fashionable accessories with the latest outer garment afford but superficial covering for nakedness.

Many factors contribute to the dazzling emptiness of much contemporary preaching. From used-car dealers to antibiotic salesmen, those who have goods to offer vie with one another in developing ways to catch attention and win a popular following. This climate inevitably affects the pulpit, and no small impact comes from the demand for "popular" preachers who will "fill the church" and make it easier to meet the budget.

To recognize an illness is a simple matter compared with prescribing a cure. Without suggesting it as a panacea, and recognizing that ways of seeking revelation may become as sterile as any other techniques employed for their own ends, at least a partial remedy may be suggested.

New vitality will come into the pulpit when a preacher enters a fresh relationship with his most dynamic source

of power: the scriptures.

Like any other item of human experience, an area of paper covered with words from the Bible may be viewed in a number of radically different ways. Some of them are briefly indicated here.

1. Scripture may be regarded as an object to be explored on the sensory level. At one end of the intellectual spectrum is the illiterate; at the other end is the artist, who, wholly absorbed with shapes and colors, may ignore words altogether. To such a person a page is simply a shape with elaborate sets of patterns. Meaning, if any, is centered in visual relationships.

2. Seen from a different perspective, the same set of black shapes upon white paper may be regarded as an artifact. It is an elaborate product of human ingenuity, a piece of handiwork. One whose dominant interests lie in this field may be impelled to analyze in terms of water marks, rag content, and tensile strength of the paper.

3. Still another set of ideas emerges if the object is investigated from the viewpoint of a printer. For him it is an example of a message that has been mechanically reproduced. He is chiefly interested in the way it throws light upon what he knows of type styles and the history of communication.

4. Handed to an analyst who is preoccupied with grammar and punctuation, response will be altogether different. This time visual impressions and technological matters are ignored in favor of vocabulary and syntax.

Incredible quantities of time and effort have been poured into the study of the scriptures at this level. The importance of this linguistic enterprise is not to be challenged; it has made major contributions to our thought. But to stop with pursuing the history of a Hebrew verb, or with interpreting differences in the vocabularies of the Authorized Version and the Revised Standard Version, is to cease climbing when the slopes yet stretch high above.

5. In its entirety, scripture may be approached as a literary work. One considers it of paramount importance to determine whether a particular allusion to the waters of chaos reflects Egyptian or Babylonian influence. There is great

interest in borrowings back and forth between writers, and obscure historical allusions are traced to the springs from which they flow.

No literary corpus in the world has even approached the Bible as a subject of investigation in this fashion. Generations of intensive study have borne much fruit. For comparatively small cost any minister can add to his library the distilled findings of specialized study.

6. Any portion of scripture—still the cluster of colors and shapes of Step 1, but approached in altogether different fashion—may be employed in utilitarian fashion. So used, it constitutes a source from which to draw evidence to "prove" views already held. As a source from which to draw the stuff of sermons and books and Sunday school lessons, it is inexhaustible.

So employed, the text functions as a means to an end. That is true even when it is revered as the inspired and inerrant product of divine dictation. As a tool for the hand of the preacher, whether he be a fiery evangelist or simply a weary soul who has to face his congregation next Sunday, scripture is without par. Its many cutting edges can be used to carve out any piece of statuary the mind can conceive. By careful selection and the use of a good concordance, bending here and stretching a bit there, the verbal raw material can be stitched into a garment of any style desired.

7. Scripture may be deliberately employed as a vehicle of divine revelation to the man who brings his soul into encounter with it. Used in such fashion, the objective is not to find ideas and arguments with which to address other men. Rather, the motive is altogether personal and centers in the query, What does this body of witness say to me as a seeker for the kingdom?

That is, the emphasis of the search is upon gaining divine wisdom and enlarging one's own soul, not because a sermon must be preached or a lecture delivered, but because there is consciousness of need so urgent that one pants for even a tiny sip from springs of living water.

These seven approaches to scripture form a pattern by which to ascend Mount Carmel, as it were. See the diagram representation on page 25.

Few, if any, preachers pause long on the first three terraces. Partly as a result of prevalent practices in teaching Bible in the seminaries, many men linger on the fourth and fifth levels. And the sixth offers standing room only. But the

*Minister of Roberts Park Methodist Church, Indianapolis, and author of several books, including "Creative Imagination in Preaching," published recently by Abingdon Press.

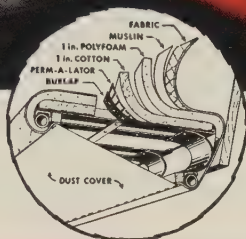
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A medium through which God can speak to me . . . 7

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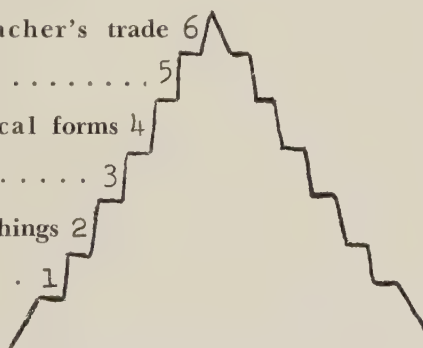
A complex piece of literary work 5

An elaborate body of grammatical forms 4

Example of the printer's art 3

Product of skill in making things 2

A visual field 1



wind-swept heights, ascended only with difficulty, afford a perspective altogether different from that of any other vantage point. He who stands at the peak can survey the whole countryside in a fashion quite different from that of his friend one level below.

Though there are notable individual exceptions, as a generation we contemporary preachers use the Bible chiefly as a tool of the trade. Our mood of reverence is likely to be more pronounced than our eagerness to feed upon bread that we seek because our own souls are anemic. We are prone to take the short

cut of reading commentaries and sermons instead of coming into vital encounter with the Word itself.

In order to foster dynamic mountain-top experiences with God, mediated through the pages of the Bible, three practices will prove especially helpful.

A. *Keep the Word ready at hand.* Our popular reading material comes to us largely in the form of light and flexible magazines—often cut to fit the pocket. For the most part our Bibles are heavy and cumbersome. As publishers' products, they are designed for the parlor table or the preacher's study—and fre-

quently stay just there.

Individual portions of scripture, published by the American Bible Society at three cents to ten cents each, can transform the preacher's relationship with the Word. For example, using a five-cent edition of the Psalms, he can keep several copies in convenient places. With one copy in his pocket, another in the glove compartment of the car, and a third beside the television chair, physical availability alone will encourage frequent visits into the pages of his chief body of revelation. Small fragments of time that would be entirely wasted can become dramatic moments made bright by a quick flash of insight.

B. *Turn to scripture early in the day.* Our minds are so fashioned that attention to duties and problems has the effect of crowding out all that does not bear directly upon them. Any man who goes to his desk or begins his round of parish duties is likely to find that after two or three hours he can't concentrate upon Psalm 46 even if he makes a deliberate effort.

It is not the same early in the morning, before material concerns and pro-

(turn to next page)



Memorial Window for Flying Comrades

Ten majestic stained glass windows, designed and executed by the Wallis-Wiley Studio of Pasadena, California, have been placed in the chapel at Offutt Air Force Base, Nebraska, home of the Strategic Air Command headquarters. The memorial window shown above is dedicated to the Strategic Air Command crew members who gave their lives in the preservation of peace.

The window displayed here is located at the north end of the chapel. It contains the crests of the United States Air Force and the Strategic Air Command, but central are the words of the official Air Force hymn:

Lord, guard and guide the men
who fly
Through the great spaces of the
sky;
Be with them traversing the air
In darkening storms or sunshine
fair.

This memorial window, like the others in the chapel, was paid for by Strategic Air Command personnel. It is their memorial to their comrades.

The main window, located near the altar, symbolizes the determination of the combat fliers to keep the peace through deterrence. Most prominent in the design is Man, mature in mind and spirit, dedicated to the mission of preserving peace. Eternal vigilance, exploration, and experimentation are the work of this man of courage. On fantastic wings of science he soars into the known and unknown. He stands, alert and ready, in the light of God's guidance, which he has sought to aid him in his work. Behind him is his family, symbolic of all the families which he protects.

The Wallis Wiley Studio received its commission for the work because of this basic design.

TWELVE BASKETS OF FRAGMENTS

(continued from page 25)

fessional cares have gained their hold upon the mind. Even a few minutes used for a refreshing dip into David's songs while the mind is still uncrowded will foster the practice of returning to that spring for several brief visits later in the day.

C. *Learn to find delight in seeking and finding.* Scripture reading is little better than trudging through a three-language grammatical treatise if it is done from a sense of duty.

Regarded as a self-rewarding activity—not an easy way of producing sermons, but a goal in its own right—meditative reading has all the values of recreation and entertainment. No human activity is so engrossing and delightful as that of entering into creative encounter, discovering the new, finding a fresh treasure, stumbling upon a glittering insight. This is a source of joy so profound that it beggars description and must be experienced in order to be comprehended.

Many who delight in searching for hidden pearls in familiar passages make a practice of jotting down memos and notes about their discoveries. Others prefer simply to bask in the glow of having brought new understanding into their lives. Any method of conserving the fruits is a good one if it fits the personality of the man involved.

To make any mechanical process central is to defeat the basic aim. What matters is the development of regular and joyous use of the scriptures for personal enlargement, not so much to help the congregation as to lift and enrich their shepherd.

Such use of the scriptures by preachers is not suggested as a cure-all for woes of organized religion. But if eagerly and joyfully taken several times a day for enrichment of the minister's own soul, one side-effect of this medication will be the elimination of the element of work from the preparation of sermons. Ideas and discoveries and fresh interpretations will crowd into the mind like a flood, and each will beg "Take me!" Instead of having to struggle to find material, the preacher will find his only problem to be that of selection. For when the bread of life is broke with no aim except that of providing food, it is multiplied in such fashion that after all have been filled, the disciple is left with twelve baskets of fragments over and above his needs.

(end)

You Can Reach Everyone In Your Community

Those uplifting thoughts inspired in the quiet of your study, those kindly words of cheer and comfort, those happy messages of love and hope and encouragement—true flowering of the Christly Spirit within you—may be shared to enrich many a soul outside your Church.

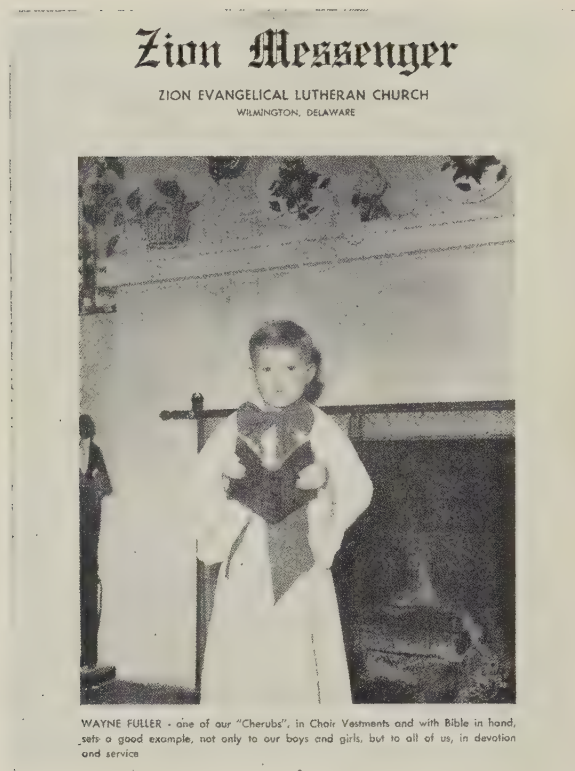
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Should the

Church Venture Into Psychic Research?

William H. Leach*

In this article I use the term "psychic" in a very liberal sense. A psychic experience is one which lies outside of customary sensory perception. It is something beyond the perception of the traditional five senses of sight, hearing, smell, taste, and touch. It is communication which is made possible by characteristics and qualities which are not located in the brain or physical functions of the body. In this general area would be many emotional experiences such as parental love, devotion to duty, patriotism, communication with God through prayer, spiritual healing, hypnotism, mind reading or telepathy, and communication with souls that have left this world.

Many of these experiences lie in the field of religion. Mysticism, which is practiced by the saints of many religions, uses supersensory, or extrasensory, perception. If you would take out of Christian history the names of religious leaders who professed to extrasensory experiences, there would not be many left to write about. Saints Paul and Peter tell of such experiences. George Fox, John Wesley, and Emmanuel Swedenborg are examples of this. John Wesley clearly affirmed his belief in spirit communication. The greatest revelation of this kind of experience is found in the Gospel accounts of the death and resurrection of Jesus and the events which immediately followed his resurrection. Every Christian age has had its mystics who did not live by bread alone but by words which came from the unseen God.

There is not too much literature available on the practices of the first-century churches, but what there is indicates that they found a power in prayer quite different from that experienced by the average Christian who folds his hands and repeats the Lord's Prayer or some other formal pronouncement. Healing definitely had a part in the

ministrations of the early church, and psychic mediums were recognized (with caution) in the programs of the churches.

It would be rather extravagant to say that every individual in the church of the early centuries had the gifts about which we speak, but one would be on firm ground if he said that in every Christian age there has been a minority of Christian leaders who possessed the ability to receive spirit messages, to predict events to come, and to heal the sick. We can also affirm that those who practiced these arts, or superstitions, if you prefer to call them that, did so with the approval of the church.

While in the United States it is still considered irregular for one to conduct healing services at the altar or in the home, or to listen for messages either from the eternal or from souls of the departed, in Great Britain, where the religious roots go much farther back in practice, we find services which provide for healing and the exorcism of evil spirits. Within the past two years The Churches' Fellowship for Psychical Study in Great Britain has released the account of a church organist who, because he took his own life and hence was not permitted a full church funeral, was unhappy in his spirit life and called attention to his plight by playing the church organ. The rector contacted him through a medium and found that he still wanted a Christian burial. With the bishop's permission, the minister, fully clothed in his ecclesiastical vestments, went to the cemetery, gave the full rites of the church, and sprinkled holy water on the grave. According to the story, the grieved spirit was then happy.

The Basis for Belief in the Extrasensory

While our emphasis on the logical and physiological has done much to discount any possibility of communication outside that of the five senses, the world is full of instances which seem to have

some source outside that of the imagination. Most of us recall first-hand instances of mind reading. Many ministers will confide psychic experiences in their own lives. Most sensitive people have reliable hunches. There are some most astounding instances of spiritual healing, and ministers reveal instances of answers to prayer. The strange story of Edgar Cayce makes astonishing reading. The man had the ability to heal the sick although separated from his clients by many miles.

Professor Harmon H. Bro of Northland College, Ashland, Wisconsin, received permission from the Cayce family to live in the home and to check these apparent healings. He was with the family for months and used the material in his doctor's thesis. Looking back on the experience, he says:

The whole thing was so astounding that there are times when I question whether or not I believe what my own eyes saw. I checked instances of healing. I heard this strange man while in a trance diagnose the ills of dozens. He prescribed drugs that even he did not know when he was awake. The proof is on paper. Yet sometimes I wonder if I can believe my own paper.

There is sufficient evidence to force us to one conclusion. There definitely are spiritual and psychic powers available to the individual to help him in many ways if he can discover the techniques to use them.

We would go farther than this and say that because we do not possess the know-how the entire field of psychic experimentation is sporadic and hazy. Ministers who have power to heal the sick will admit that they do not know just what the power is but assume that it comes from God. On the other hand, there are those who try to find every other explanation in the universe before they will admit that God does heal.

*Editor, "Church Management."

Today we know much more about human personality than our fathers did. Life is more than meat, and the body more than raiment. It is also more than "brain." There are many areas of experience which lie outside the field of logic. Individuals are moved by emotions, hunches, and mysterious forces which play upon them. Mysterious psychic energy has comforted those who have mourned and has set others on the way to achievement and service. Certainly few today would say that all forces of life are to be found within the usual senses.

We rather carelessly try to explain many of these out-of-order communications as belonging to the area of the "subconscious,"* or "unconscious," self. There would seem to be reservoirs of information not acquired in the normal procedures of life which are available as we need them. The only trouble with the "subconscious ego" theory is that those who accept it are not able to tell us just where this strange power is located or how it functions.

The practice of prayer parallels this. Most devout Christians believe in prayer. They have experienced answers to prayer. But they still cannot explain why some prayers are answered and others are not. Regardless of the thousands of books on the subject, there has been little effort to analyze this psychic force and define the laws of its activities. We are told, "The secret is with God," and we let it go at that.

The same thing can be said for spiritual healing. One can't deny that there are psychic forces which can heal. But here, again, there has been little actual research work to learn why in two similar cases one patient is healed and the other is not.

A Renewed Interest by Churches

Our own age has seen a renewed interest on the part of churches in this interesting field. Let's take a specific example. A few businessmen who were active in their local churches conceived the idea of a retreat house where they could rest, read, and pray. Their experiences in prayer had been similar to those of most laymen. They knew the Lord's Prayer. They knew how to close their eyes. They could even pray in public. As they had the opportunity to study

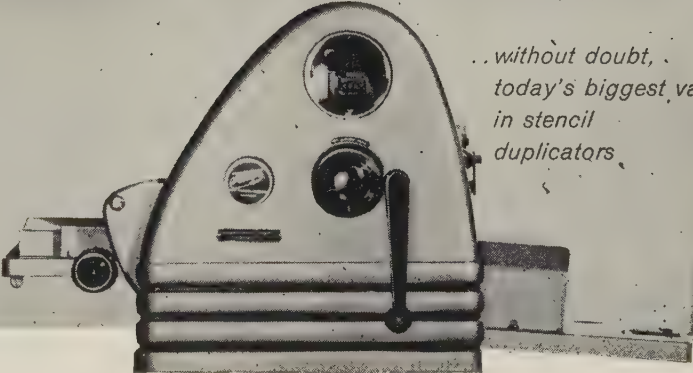
*We use the term "subconscious" because it seems the most frequently used in our country to designate this unknown personality force. "Unconscious" and psyche are frequently used for the same purpose. None of the three terms is satisfactory. A much better one may develop when our knowledge is more exact.

the fringe areas of consciousness, they soon found that prayer was a force much different from what they had imagined. They learned that if they could shut out the noise of the world there was a physical reaction and a mental disturbance. They had been taught to believe that "prayer changes things"; they learned that "prayer changes people." One man quit the group. He insisted that there was a strange power in prayer, one so great that he wanted nothing to do with it.

As one would naturally expect, some of the prayers asked for healing. Several instances of healing followed. The more they experimented, the more astounded

they became. To their retreat house they brought leaders in worship techniques, speakers on methods of prayer, and healers—both spiritual and physical—to discuss the subjects. Their interest grew to include not alone communications between themselves and the eternal but communications between themselves and entities in the spirit world. This sort of thing has been duplicated many times in small circles and small groups. It explains the new interest in the psychic area which is being expressed by orthodox churches.

These three areas of religious experience are closely united in Christian history and in personal experience. If the



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third one, the spirit communication possibility, were omitted, there would be a much faster growth of interest in the churches. The word "spiritualism" has some unpleasant connotations. Yet it is very difficult to separate it from the other two subjects. Both prayer and healing lie in the field of spiritual communication. What is more, the successful techniques for using these three powers are similar, and all are psychic forces.

So far as prayer is concerned, we have learned that it is a two-way conversation. One is not heard for his "much speaking." A prayer in which the individual talks to God and does not put himself in a position to hear what God has to say is hardly a prayer, though it may be a petition.

Spirit communications between individuals in our life and those in the spirit world have been more closely studied than either prayer or healing. Not alone have individuals made their own studies but in France, Britain, and the United States there are well established societies for psychic research which have given much attention to the many instances offered. There are several universities where parapsychological researchers have delved into this field. The average city public library offers hundreds of books on the subject. The

painstaking studies which are made to separate fact from fantasy are untiring. The Churches' Fellowship for Psychological Study of Great Britain is paralleled in the United States by the Spiritual Frontiers Fellowship. The American organization is broader and gives more support to prayer and healing, while the British fellowship places the greater strength on spirit communication.

Dean W. R. Matthews of Saint Paul's Cathedral, London, who is a member of the fellowship, wrote recently regarding the genuineness of spirit communication. He said:

I do not think that the evidence is so conclusive that it absolutely compels belief. It is always possible to think of some other hypothesis which might explain the phenomena. But these other hypotheses are often so complex and far-fetched that the hypothesis that the person is really communicating is both simple and more comprehensive.

My own conviction of the possibility of communication is based on quite a different premise. I have noticed more and more credence being given to so-called telepathy. There is a considerable amount of evidence which shows that there can be communication between two people although they are living

hundreds of miles apart. If there is such a thing as survival beyond physical death, and if individual personality survives death, would there not be a possibility of communication between personalities when one lives in our world and one in the spirit world?

Of course not everyone will accept the premise which I have laid down. If personality does not survive death, there can be no communication. Because Christianity has been pretty well sold the idea that there is life beyond the grave, the organized Christian church should be the logical medium to conduct the desirable research in this area.

By research I mean the setting up of the necessary equipment to collect instances of answered prayer, spiritual healing, and spirit communication, and subjecting these instances to a careful study. Few would doubt that many of the stories of answered prayer might fail to meet the tests of accuracy established by such laboratories. This same doubt would apply to the fields of healing and communication. On the positive side, could we not expect that from such a careful analysis of the entire field we might definitely establish some of the basic laws which govern these phenomena?

The main resistance to this proposal will be that mere man has no right to delve into the mysteries of God. As our scientists are delving into the mysteries of outer space and our psychologists are reaching into the depths of the nature of man, it appears to me that studies of this nature would parallel the activities in these two other areas. Certainly our universe is founded upon laws—moral and physical. What institution is better qualified to study the laws of prayer, healing, and spirit communication than the church?

(end)

FAITH

With humble heart, in faith we kneel,
And only ask for strength today;
His truth unfolds, if we but trust,
His guiding hand shall trace the way.

Although the torch of hope is dim
To human eyes with blinded sight,
Yet we shall gather from the dust—

A victory, an inner light.

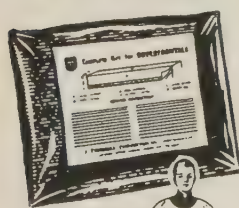
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A Sermon of

Comfort

L. Wilson Kilgore

In Archibald MacLeish's play *J. B.*, Sarah makes a comment that any person could make when there is no news but bad news. One by one the messengers arrive with indications of tragedy which have serially overtaken this once happy, secure, and innocent family. At the end she comments, "The lights have gone out in the sky." No one can go through life without such an experience. If the lights have not gone out, at least there are times when they flicker and the darkness threatens. Unless one is completely encased in a cocoon of isolation, no one escapes that "tragic sense of life" with which the philosopher Unamuno described the situations which confront us from time to time.

It is true that the long periods of prosperity and trouble-free existence are not the thrilling chapters in man's long pilgrimage. When we look back over human history, the inspirations we find there arise out of the periods when man was confronted with trouble and tribulation, and was in spite of everything victorious. Though this may be true, it does not make the bearing of his trouble at the moment any easier. It is still the right of the individual to complain, and it is still his need to seek easier ways.

Quite naturally, then, he cries with Job of old, "Why dost thou take me for a practice target? Leave me alone, that I may swallow my spittle!" Still there is this "tragic sense of life" with which we must all be acquainted. In MacLeish's play one of the worn-out actors, Mr. Suss, cries, "Oh, there's always someone playing Job." To which his companion, Nickles, replies, "There must be thousands . . . millions (who are playing Job) . . . for thinking, for walking round the world in the wrong skin, the wrong shaped nose, eyelids: There never could have been so many suffered more for less. . . ."

OUT OF PERSONAL EXPERIENCE

The sermon reproduced here was preached in Lakewood Presbyterian Church, Lakewood (Cleveland), Ohio, while Mrs. Kilgore was confined to the hospital. The family had discovered that she suffered from cancer. We learned that the minister, faced with one of the sternest realities of life, gained strength from those about him. Comfort is a two-way experience. The pastor gives to others. He receives from his friends. Since the sermon was preached, Mrs. Kilgore has passed away.

That gets at the heart of the matter. How can one find a way when the suffering seems to be without reason, without cause? One can always endure to death itself when there is a reason, some mighty purpose, when one is caught up in a giant endeavor which thrills the heart and captivates the person. But what happens when suffering comes without reason or cause, just because you are caught up in this business of living? How do you find comfort then?

Comfort itself is a much misunderstood word. It is necessary to understand the Bible's use and meaning of this word. "To comfort" means "to strengthen." It stems from the same root word, which means "to fortify." One interpreter put the meaning in an unusual way when he said, "Comfort is what sets him on his feet."

Well, what does set a person on his feet when trouble strikes? What comforts a man in such a way that he is strengthened when life is bent on beating him down?

I believe that God seeks to comfort us in the person of others who have been

given strength in similar circumstances.

What others have gone through and experienced is always of inestimable value in any sufferer's mind. The help derived from those who have suffered in a similar way lies in their assurance, "This happened to me. I got through it." Then additional help comes when they share some of the secrets of that experience, saying, "This is what helped me."

One of the most vivid illustrations is my own recent experience with my wife's suffering. Never will I forget that scene in her hospital room on the morning after the operation. The nurse, one of the new members of this church, stood beside her bed and said, "Now you belong to my club. I had a similar operation many years ago. There are thousands like us." Here was a living example of one who had suffered in a similar way saying, "You can get through this. Life can be good again." What a great comfort that is, and straight from God in the form of human life! This is the way God does a great deal of his comforting. We take strength from those who on our level have also suffered. Books and theories fail here, but a human being who made the grade is a great witness.

Such a person speaks with authority. That authority comes from his or her own victory over suffering or trouble. Think of the immense witness of Dr. Thomas Dooley in our community recently! What a victory is his over the illness that tried to defeat him. This is the comfort which gives us strength and courage in such an hour. So many of you have done that for us in these past days since Sue's operation. So many did that to us and for us in the month of uncertainty before "that" day. We shall ever be grateful. God comforted us through your words, your letters, your

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The renowned author Ernest Hemingway wrote a very simple but moving passage after he was near death at the age of nineteen. He confessed, "... I had a bad time until I figured it out that nothing could happen to me that had not happened to all men before me. Whatever I had to do men had always done. If they had done it, then I could do it too, and the best thing was not to worry about it."

When Saint Paul wrote to the church in Corinth about his sufferings, he commended them to the "God of all comfort, who comforts us in all our affliction, with the comfort with which we ourselves are comforted of God." This is the way God gives us strength, through those who in similar circumstances have also been comforted.

Of course the best example of that is Jesus Christ himself. God comforts us through him.

Jesus Christ suffered. He was in all points tempted as we are tempted—even to crucifixion and to death. What a great witness his life has been through the centuries. Even God's Son did not escape suffering. Who are we to think that we can possibly be spared? Still, we think we can.

You know that as a Protestant minister I would be opposed to images and crucifixion statues. All too frequently these remind us of only one side of the life and nature of Christ, namely, his suffering. By the same token we Protestants could stand a few reminders of the agony and suffering of our Lord. Perhaps every Protestant church should have at least one picture, image, or statue of the crucified Savior.

This marks the difference between Christ and some of the other so-called "saviors" of the world: He died and suffered for us. For the most part, the other religious leaders, or heroes, lived normal lives and died peaceful deaths. Records of their unusual suffering are scant. Such is not the case with Christ. This makes for his unusual appeal. He speaks still from the authority of his own suffering. If Hemingway could feel strength because he was not being called on to endure what others before him had not endured, then just think of the strength that has come to the millions of people in the long years since Christ by their remembering that he also

suffered! Last week a poem was sent to me by one to whom it has meant much during the years. It reads:

And when beneath some heavy
cross you faint
And say, "I cannot bear this load
alone,"
The Man of Sorrows under-
stands it well,
In all points tempted He can
feel with you.
You cannot come too often or
too near.
The Son of God is infinite in
grace,
His presence satisfies the long-
ing soul,
And those who walk with Him
from day to day
Can never have a "solitary way."

Another person, whose burden has been especially heavy—these past years, but who has always been given strength and has given strength, wrote of something she had just run across in her morning devotions. The meditation reads:

We can drink our cup—we can
face the grim necessities of our
troubles, free from fear—if we
can lift our eyes to the overflow-
ing love of Him who died for us.

Notice how Saint Paul went on to add to his statement concerning the kind of strength which comes from God: "... who comforts us in all our afflictions, so that we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too." For as Christ was given strength—which is the true definition of comfort—so too we can be fortified to stand on our feet. Jesus had his moments. He too despaired. But in the face of suffering he accepted it and finally on the cross said, after his moment of rejection, "Father, into thy hands I commend my spirit." What strength was his! What comfort it is when in the midst of our troubled times we look to Christ on his cross and remember!

Notice how Saint Paul began this statement which has become our text. He spoke of the "God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." We are finally comforted by the nature of the God we believe in.

This has the capacity to change everything. As Archibald MacLeish has said in his comments on the Book of Job in the Old Testament as related to his

modern play *J.B.*, "How can we believe in our lives unless we believe in God?" What kind of God is it we believe in? Is he the God whom Job railed against and cried, "Why dost thou take me for a practice target?" I do not believe that God makes a practice target out of anyone. Obviously, God permits evil to exist in the world. For his own reasons, some of which we understand and some of which we do not understand, suffering is allowed to exist in the world. Though we grow by it, and are disciplined by it, and come to appreciate life by it, still we can wonder at the magnitude of it and the personal quality of it. But that does not mean that "God's got it in for me." Of course, whether it is personally or impersonally directed is an academic matter when suffering comes. By that time, you have had it! That is all that matters.

However, to know that God is the "Father of all mercies and the God of all comfort" has the capacity to change one's attitude from bitterness toward God to love of God in spite of everything. MacLeish goes so far as to say that this is the reason for suffering. God wants us to love him in spite of our suffering. What virtue is there in a love which is on a reciprocal basis, where it is most of the time as far as we humans are concerned? "You do something good for me, and I will return in kind and will love you" is the way our earthly relationship is determined. This determines most of our love. Not so with God. We are asked to love him in spite of everything. More than that, we are asked to believe that he is the Father of all mercies and the God of all comfort, though the lights may be flickering and going out in the sky about us.

It is also a comfort to know that God loves you in spite of everything! In time of deep suffering it is quite easy for an individual to feel that God has deserted him. He feels lost, alone, and utterly without friends. How important it is at that precise juncture to realize that in spite of what is happening to you God's love for you is sure and constant.

This is what we mean when we say that God is our eternal Father. As such he always loves us no matter what. This eternal love is not given and withdrawn by chance or whim. By the very nature of things it is always there. What a comfort this is to anyone in trouble or sorrow, or to one who is suffering. He never forsakes us. Such knowledge is a comfort which enables a man to be

fortified and to stand on his feet, if not physically, at least spiritually.

MacLeish has the God of his play say, "It's God the Father I play, not God the boiling point of water." This is the whole point of God's revelation of himself and his comfort to us through people who suffered, through Christ who suffered, and through all that these two, and Holy Scripture, and the long history of life have taught us about the very nature of God himself. He is the Father of mercies and the God of all comfort.

Today Henry Francis Lyte is best known for the writing of his immortal hymn "Abide With Me." Few realize now that he wrote it at the conclusion of a pastorate which had failed. After many years of a happy pastorate, dissension arose. Even his beloved choir deserted him. In this hour he knew the true nature of the God who comforted. After the final service, on a Sabbath afternoon in the year he died, he went into the garden of the parsonage next to the sea. A biographer tells us: "It was a lovely sunny day and the sun was setting over distant Dartmoor in a blaze of glory. On the left lay Brixham harbor like a pool of molten gold, with its picturesque trawling vessels lying peacefully at anchor. After the sun had set, Lyte returned to his study. His family thought he was resting, but he was putting the finishing touches to his immortal hymn." There he wrote the words that spoke of the greatness of God to give strength and comfort beyond any other:

**When other helpers fail, and
comforts flee,
Help of the helpless, abide with
me.**

This is the comfort—the God who ever loves us and is with us—which gives strength for any hour.

No wonder the Apostle Paul was almost ecstatic as he wrote in the midst of his own sufferings of the God who is "... the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. . . . Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort."

(end)

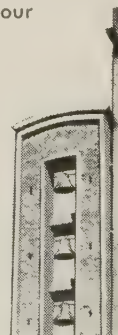
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Priming the Preacher's Pump

How frankly should we state unpalatable truths? To declare what the scriptures of our faith describe as the whole counsel of God is what we promised at least our Lord to do when we dedicated ourselves to the ministry of the word and of the sacraments. Many times we are tempted to soft-pedal facts for the sake of harmony and personal and family security. A prophet who continues to hammer away at personal or corporate failures is likely to be without honor in his own country and without a parish to serve. A once well known Scottish churchman and theologian, the late principal James Denny, is reported to have said that too many preachers chose to be pet lambs within the fold rather than to be fearless shepherds of the flock. Yet are we not craven and remiss in our duty as loyal servants of Christ if we are so smooth in our utterances that no one takes offense? "Beware," said our Master, "when all men speak well of you." Not yet has the late Dale Carnegie been canonized or beatified as a saint of the church; nor have his tactics and strategy whereby the indifferent or the antagonistic may be turned into friends, customers, and parishioners been considered part of the Sermon on the Mount. Nevertheless, we are to speak the truth in love. The truth includes that which others sometimes wish to forget or ignore, and which, when given, they resent and reject.

What lies behind this particular rumination? More than one incident in the lives of twentieth-century pastors—in particular, the recent observation of an associate minister in a historic church of one of America's largest cities. In complete innocence of the situation, I attended a morning service in this church. Unknown to me before I entered on one of my few "unoccupied" Sun-

days, it was the associate pastor's farewell address. He preached on the emphases he had tried to make in a ministry in that community covering ten years. It was a thoughtful, clear, and Christian message. When he came to his point concerning human sinfulness, he acknowledged that undoubtedly his insistence on our basic wrongness had irritated and bored some of the members. He clarified what he meant by sin. It was, he said, not so much the gross fractures of the Mosaic code but the sins of the spirit against which he had inveighed. In particular, he had directed his attack against the sectarian, racial, and social exclusiveness which many in the parish had exhibited. He blasted the cult of conformity, the lovelessness of many who professed to be Christians.

I noticed one woman leave the service as the preacher concluded his sermon. At the moment I thought nothing of it. The service had gone a few minutes beyond noon, and women as well as men often have appointments to keep, a bus to catch, or some other legitimate excuse for dashing out of a church without shaking the preacher's hand. However, a young man sitting next to me smilingly whispered that the departing woman may have been one of those who disliked the preacher and who rejoiced in his departure. My pew companion then told me that from the sermon I might have inferred that the minister was not popular with many of the older, conservative church members. He himself, he said, thought highly of the man. He had done much for Christian education and fellowship among the many unattached younger men and women who came to the downtown church.

Should the minister in question have been more tactful? Should he have won the majority to his side through ministrant love before he tried to correct their shortcomings? Is the pulpit the place in

which to scold habits, actions, and attitudes which need to be uncovered and condemned? Of one thing I am sure: If the average church member is convinced that the pastor truly loves him and all others in the spirit of Christ, he will "take" almost anything, provided the preacher bases his strictures on facts and carries a little honey with him from time to time. As you doubtless know, this reference to a little honey is scriptural. There is at least a children's story in the section where the admonition occurs. Consult a concordance; I have none with me.

Sermon Seeds

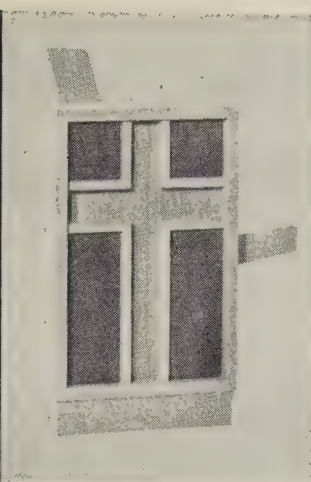
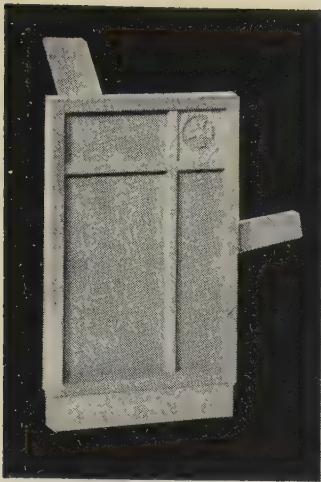
On the first page of his book *Dynamic Preaching*, Dr. James W. Clarke, now of Richmond, Virginia, mentions his dismay when he asked a minister late in August what the main line of his fall sermons would be. "I don't know," responded the preacher in surprise. "I just get my subjects from week to week."

With July here and August not far away, it would be well for all of us to reflect on what may be our themes during the next few months. Personally, planned preaching has meant so much to me in lessened anxiety, reduced effort, and increasing resources for sermon making that I try to sketch out most of the themes I hope to develop from September through June. Of course I do not always succeed, nor do I always adhere closely to my plan. Those of us who do not follow a lectionary or pericope by reason of ecclesiastical direction or compulsion have greater latitude to revise and discard. Meanwhile here are some sermon ideas which may interest or stimulate other and better ideas.

I

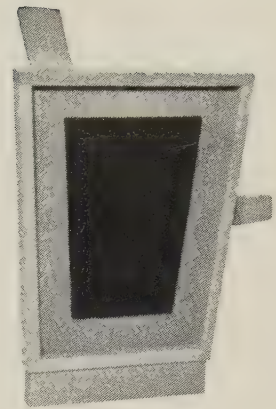
Is Worship a Form or a Force? Texts: John 4:24—"God is Spirit, and those who worship him must worship him in

*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.



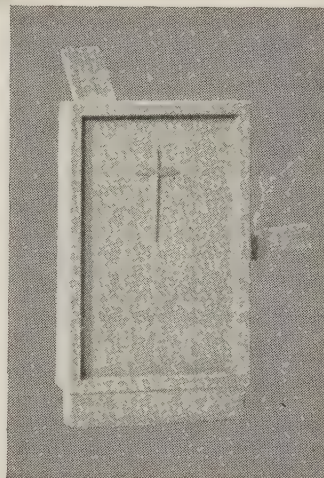
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spirit and in truth." 2 Timothy 3:5 (Moffatt translation)— ". . . though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such."

(1) Is the worship of God a form or a force? A quick, true answer is that it is both. Genuine worship, Christian or non-Christian, is a power in the lives of the worshipers. Of course worship in a non-Christian temple or in a Christian church may be merely a form from which all meaning and life have gone. But some form or structure is necessary. We are not disembodied spirits. Both statements frequently heard contain truth. A formal service may be spiritually dead. A casual, unplanned service may be spiritually sloppy and unworthy. Doubtless the church from the beginning has been more aware of the dangers of empty forms than of unordered spontaneity in communion with God. Paul, writing to his younger colleague Timothy, warns him about the hard times likely to come. Men will be selfish, acquisitive, boastful, irreverent, callous, he says. They will prefer pleasure to God, for "though they keep a form of religion, they will have nothing to do with it as a force." (Revised Standard Version uses the word

"power.") This might have been written yesterday by one of our prophetic leaders concerning our western culture. Church attendance may be leveling off and leveling down, but our churches are still for the most part thronged on Sunday mornings. We must worship God sincerely, as our Lord told the woman of Samaria in that famous interview. To Jesus, as one has written, "any form or rule is good which is proved by experience to be an aid to that worship which is in spirit and in truth."

(2) Any consideration of this primary concern of religious persons should start from the answer to the question, What is Christian worship? Many answers, some of them poetic and beautiful, have been given to the question, What is worship? Among others are the memorable definitions of the late Dr. Dwight Bradley:

Worship is a candle in the act of being kindled.

Worship is a man listening through a tornado for the still small voice.

Worship is a hungry heart seeking for love.

Incidentally, in those three descriptions one preacher found a three-point outline

for a helpful sermon published in one of our contemporary magazines on preaching.

Christian worship, says Douglas Horton in his stimulating, searching book, *The Meaning of Worship* (Harper & Brothers), is "a response to an experience originally brought to" the worshiper. Brought by whom? By the great God himself. True, our social environment does determine the way we worship to a large extent. But as the former Harvard Divinity School dean points out, this means "that the lamps of worship come from the environment—not the light itself." Worship, then, is the response of the creature to the Creator, the response of the redeemed to the Redeemer. Christian worship is the response we make when we are consciously in the presence of the God and Father of our Lord Jesus Christ. A philosopher might say that in worship we are dealing with the ultimate.

(3) Since at its best worship is response to God, another question follows. It is this: Can we worship without encountering the element of mystery? I do not think that we can. The mystery of God's being, of his self-revelation and self-giving, is real and unfathomable. That he should choose to make himself

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known through a selected people—through seers and prophets; uniquely, through Jesus of Nazareth, his life, teaching, mighty acts, death, resurrection; through Christ's living body the church—surely here is mystery. God does visit us in person-to-person relationships. To use Dr. Horton's thesis, God's touch upon us creates sacramental experiences. These may be sudden or gradual. But always they are initiated by God, and always they come to the reverent and receptive seeker. In this the stranger to spiritual religion finds much to puzzle and perplex. Here the preacher may describe the impressions a visitor from outer space might receive from observing a service of worship in a church. Recall here the "sacramental experiences" of an Abraham, an Isaac, a Jacob, a Moses, young Isaiah during the time of national crisis when he entered the temple, Jesus at Jordan in baptism. There is the more recent sacramental visitation experienced by Pascal. Such encounters evoke worship. Even when they do not recur, worship with others, in sincerity and reality, recalls the sacramental moments. Also, it is because of these visitations that we need to cultivate a sense of awe and reverence without sacrificing the elements of Christian fellowship.

(4) A final emphasis in such a sermon might be on the power of worship to witness to God in Christ. The church, the people of God, meet to rehearse God's mighty acts with his covenanted people Israel, in Christ, in the new Israel which is the great church. Therefore it should mean much to have not only expressions of gratitude, adoration, intercession, petition, praise, meditation, but also the old forms, the ancient simple symbols such as bread and wine, the water of baptism, the emblem of Christ's cross. All of us, liturgical and nonliturgical, Protestant and Roman, use symbolism of one kind or another. These symbols may become empty, or they may become media, or means, of grace.

Worship as a power proves itself when we who worship leave the service to engage in service for Christ. In the lovely words of a German mystic, "What we become in the presence of God, that we can be all day long."

II

The Gospel We Proclaim. Text: 2 Corinthians 4:5 (RSV)—"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." See Edgar J.

Goodspeed's translation of verses 5 and 6 of this chapter. For the record, it should be said that this message was originally given by the "pump primer" at the Pre-Assembly Conference of The Presbyterian Church in the United States, on April 27, 1960, at Jacksonville, Florida.

Introduction: In the March 6, 1960, issue of the *New York Times* magazine, Mr. Clayton Fritchey, publisher of *The Northern Virginia Sun* in Arlington, Virginia, had an article on election speeches. After all, this is "the year of the big wind." He thinks that most speeches by candidates and their supporters will be "midget messages compared with the giant orations of the past." We can think of reasons—television, etc. But Mr. Fritchey says, "Now, if ever, we need the stirring word." Paul the Apostle would agree. To the little colony of Christians in Corinth he wrote that he had renounced midget messages and worse, "dishonest manipulation of the Word of God. We speak the plain truth and so commend ourselves to every man's conscience in the sight of God." (J. B. Phillips translation)

(1) This is the first requirement of every transmitter of the good news of God—to speak the truth plainly. This need not involve using only one-syllable words. But consider the tremendous affirmations of the gospel and the simplicity and clarity of the vocabulary used. "God has visited and redeemed his people." "God was in Christ reconciling the world to himself." "Christ died for our sins." "Now is Christ risen from the dead." "Jesus is Lord." "Love one another as I have loved you." "If any man is in Christ, he is a new creation." "God so loved the world. . . ." Easy to say; oceans deep in meaning; simple affirmations requiring an eternity to explore.

(2) "Jesus Christ as Lord." In this declaration the core of the Christian message is found. "Lord" as used by the New Testament church means infinitely more than the word's use by mystery cults around the Mediterranean in that first century of our era. "Lord" means Son of God in a unique, decisive sense. Jesus is God's Word to us. In him is all that can be "poured" of divinity into a human personality. He is God's stirring word we need.

(3) "For it is not myself but Christ Jesus that I am proclaiming as Lord; I am only a slave of yours for Jesus' sake." So our eminent American biblical scholar Dr. Goodspeed gives Paul's

actual words. "Not myself"! How hard it is for us to get ourselves out of the way and let the Christ stand forth in his compelling and transforming power! As many a sharp critic of Christ's servants has known, a man cannot proclaim himself and Christ at the same time. "If only the speaking man could find the point again!" sighed both Emerson in America and Carlyle in Britain a century ago. It remains an essential. The point is Christ in his fullness, in his relevance to our human situation.

(4) "I am only a slave of yours for Jesus' sake." Am I? Americans do not like to be slaves. A slave goes where he is pushed, where he is ordered. He is not his own man. To this servitude of Christ and of all men and women for whom Christ died we are called. Is it any wonder that this kind of religion is, as advertisers might say, "hard to sell"—either by "hard sell" or "soft sell"? This is a stirring word, and to a majority an unacceptable word. Thank God, Jesus Christ always stirs discontent first in those whom he helps. Are we able? Are we willing to pay in advance with all our lives for the new person God is willing to make of us? In this relationship the current slogan "Go now, pay later" cannot apply. We pay now with our loyalty and love, and with the service of our lives.

To be a slave of Christ is to know what Dietrich Bonhoeffer called "costly grace." It is to be under a cross, under a burden for others, Anglo-Saxon and non-Anglo-Saxon, where we live and everywhere.

III

Church With a Bomb Shelter. Text: 1 Peter 2:4, 5—"Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, . . ."

Cornell University's College of Architecture has designed a church complete with a bomb shelter. No worshiper need fear attending such a church and being "bombed" by some forthright bombardier in the pulpit! Seriously, the new design should make Christians think. What kind of world is it in which the house of God needs a built-in shelter from man's insane violence? When Governor Nelson Rockefeller advocated bomb shelters for every neighborhood in New York State he was criticized, not only by politicians who knew that the increased tax rate would be unpopular with their constituents but by a few preachers who felt that to engage



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in any general building of this kind meant that we had resigned ourselves to a world society in which atomic war was inevitable. Moreover, realists say that radiation-proof shelters only postpone the ultimate destruction of human life. Fallout would permeate so much of what is essential to continued existence for such a long period that temporary protection only could be provided for those fortunate enough to be near the shelters.

(1) There is a sense in which every living congregation of Christ's universal church is a bomb shelter. It is a shelter

against the destructive violence of sin. Sin may be labeled by other terms—failure, complexes, neuroses, maladjustment, disorientation. But the grim fact remains that we are assaulted by wickedness in high and low places. Only the forgiveness of God through Christ and the protective armor of his grace can protect us.

(2) A true church, large or small numerically, is part of the body of Christ, a true extension of his personality of holy love. To be within the community of Christ's love is to be kept
(turn to next page)



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PRIMING THE PREACHER'S PUMP

(continued from page 37)

from the loneliness and lovelessness which make human beings sick "unto death." We were meant for God and one another. No one liveth to himself. If he tries to, something vital perishes little by little. Real life is meeting. Real life is relationship at deep, high, inclusive levels. "In Christ there is no east or west, in him no north and south," because love removes all barriers and welcomes anyone willing to give himself to Christ and others, and willing to receive his love and that of others.

(3) The church of the living God in any authentic expression of Christ's grace and truth and power is a shelter against the power of death. Since Christ is risen and dieth no more, all who are "in Christ"—in communion with him through their trust and obedience, in the fellowship of his disciples, joined with him in the service of his kingdom—are kept from the power of spiritual and moral annihilation. Physical, or bodily, death is the destiny of all of us. Spiritual life, personal, meaningful, is the gift of God to all who give themselves to him with their total selves. Death cannot prevail against his church, said Jesus. Death may bomb the external structures to atoms, but the living church remains until he presents it to God our Father, complete, "without spot or blemish or wrinkle or any such thing."

(4) Therefore, writes the author of 1 Peter, "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house." Some readers may wish to exegete this passage and related passages in either or both Petrine epistles. Men and women of all ages and backgrounds will be grateful to be taught where true security in this insecure age

and world may be found. There may be a bomb in Gilead, as well as a balm. There is in God our true refuge and strength.

IV

"How to Deal With Lovelessness." This sermon title is in quotation marks because it is original with Dr. Frederick M. Morris, rector of St. Thomas' Episcopal Church, New York City. On a recent brief visit which coincided with an afternoon vesper service, I obtained an attractively printed booklet containing five brief sermons by Dr. Morris on this theme. Let me "mutilate" this thoughtful and helpful preacher's five messages for the sake of giving preachers who read these pages usable ideas.

Scripture might well be from the first epistle of John. My preference would be 1 John 2:9-11; 3:1-3; 3:14-18; 4:7-21.

(1) The gospel teaches not only that love is the highest virtue but that God himself is love. Lovelessness is fatal to true living. Love is deficient in us chiefly because we do not know how to love. We do not know how to love because of what the church calls original sin, the sin of self-centeredness which is the origin of sin.

(2) We deal with this deficiency in ourselves by acknowledging that we put getting ahead and getting before giving. We must give ourselves to God who first loved us, and then give ourselves in Christlike love to others—even at the risk of being rejected by the person to whom we give our love.

(3) To learn to love as God designed us and desires us to do, we must come "to grips with those things within us which are the opposite of love and the denial of love." We are all capable of hostility toward others. We are in "a fellowship of shared guilt." We can join Christ's "fellowship of shared compassion." Having come to grips, we can

overcome much of our antagonistic attitude toward others through intercessory prayers. Pray sufficiently for another person and you will find yourself liking that person. To pray is to take God's help. To pray for others is to receive God's help in learning to love others. "If we love one another, God dwelleth in us."

(4) With God's aid, use your will to help you love others. "Wilt thou?" is asked in most marriage services, where life's most intimate love relationship is celebrated and hallowed. Will power alone cannot eliminate all causes of friction. (A young woman said in error not long ago that she had taken up reading and enjoyed "works of friction." There are plenty around.) But we can will to go through the motions of good will, compassion, courtesy, affection; and often the genuine emotion rises and grows and becomes habitual as a result of such spiritual exercises. Dr. Morris suggests that one good definition of love is to will good for people. "Thou shalt love!" said the Lord of life and destiny.

(5) Acknowledging our need to be loved is another step on Christ's road to Christlike love. This means confessing our broken pride. Says our preacher, "Perhaps it is too strong a phrase to say that we must be willing 'to crawl' to others before we can learn to love properly." He illustrates from the novel *Exodus*. It is the scene where the old man is dying and his son, the hero of this remarkable story, admits he has never told the American woman he loves her because he cannot crawl to her. Why not admit your own needs, inadequacies? Why not try losing your life to find it? Keep Christ steadily in view. "Always compassionate, gentle, forgiving, eager to give and to receive affection and appreciation, tender and kind, yet towering over all history in the kind of strength that matters most . . .

He exemplifies strength and love at their highest."

(6) Like our Lord, we must take God's help to love to the uttermost. "We cannot be Christian only up to a certain point." As the mother in the drama *Raisin in the Sun* cries out, "There's always something left to love!" The Christian in the making must hold ever before him the truth that "scarcely will one (of us) die for a righteous man—though perhaps one will dare to die for a good man. . . . God shows his love for us in that while we were yet sinners Christ died for us." Beloved, if God so loved us, we ought, and we can, love one another.

Parson's Book- of-the-Month

As readers of this column may have discovered, I have a weakness for good books on preaching. Here is a small book of good quality from a veteran preacher and teacher of homiletics, Dr. James W. Clarke. Entitled *Dynamic Preaching*, it is published by Fleming H. Revell Company for \$2.50. Dr. Clarke served as professor in his field at McCormick Theological Seminary, Chicago, after a successful ministry within the United Church of Canada in Montreal and Winnipeg. Thereafter he was senior minister of Second Presbyterian Church, St. Louis, and then was head of the department of homiletics at Princeton Theological Seminary. At retirement age this past year he accepted another significant pastorate, that of Second Presbyterian Church, Richmond, Virginia. He also had the good fortune to be born in Scotland! This combination of birth-place, training, and experience in parish and classroom surely entitles him to be heard, and read, on his favorite subject. I am glad that Jim Clarke, as he is known to many in both Canada and the United States, condensed much of his teaching into this volume of 128 pages. Dr. Clarke will make any reader who is a preacher doubly glad he is in this fraternity of proclaimers of the everlasting gospel. Experienced preachers and neophytes in the most exasperating and most rewarding of arts and vocations will learn from the author's insights. Clarke is never afraid of being dogmatic, and with the late Mayor La Guardia of New York City, he can say it is wonderful to be right in certain important matters. There are eighteen brief chapters. Each of them is vigorously written. Some of them blaze with enthusiastic devotion to the One who

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can make something even out of nothing (as Spurgeon prayed) and bless our poor sermons.

A minor fault in the book's writing relates to proper names. The former rector of St. Bartholomew's Church, New York, was not known as *William* Norwood (page 22). The Manning whose fine definition of preaching means so much to so many of us was not a bishop, nor even an ordained minister. He was Mr. Bernard Lord Manning, a professor at Cambridge University. (See page 20.)

But this difficulty with proper names is one we all have at one time or another. Interesting reminiscences of great preachers and memorable sermons illustrate many pages. James W. Clarke is a worthy representative of a tradition which caused the city fathers of his native city, Glasgow, to have as their original motto, "Let Glasgow flourish by the preaching of the Word." It is a pity that subsequent "fathers" allowed the final six words to disappear from the official crest.

Notable Quotes

When Alexander Whyte was minister of St. George's, Edinburgh, he noticed that Hugh Black, his brilliant young assistant, was imitating him, not only in style of delivery but in the substance of his sermons and his general approach to truth. Putting his hand on Black's shoulder, the old warrior said, "Hugh, deliver your own message." Toward the end of his days, Dr. Arthur John Gossip declared he was now preaching from a fifth gospel—that of personal experience—and finding it more thrilling than any of the four. We all have "my gospel" because we inevitably reflect truth through the prism of our own nature and thus give it our own distinctive expression.—James W. Clarke, *Dynamic Preaching*, page 73.

Jest for the Parson

Before giving a major address at the convention of a denomination other than his own, the late Dr. S. Parkes Cadman dropped into a pew at the rear of the church in which the meeting was being held. A young "spike" of the other group, who lacked some of the outward signs of virility possessed by the famed Brooklyn preacher, noticed Dr. Cadman's rather unusual clerical collar and vest, and asked him, "To what sect do you belong?" Immediately Cadman retorted, "The male. What is yours?"

(end)

OUR COVER PICTURE

Immanuel Lutheran Church, Madison, Wisconsin, was completed in 1959. The architect is Frank Abramson of Minneapolis; the pastor, Alfred F. Ziehlsdorff; builders of the chancel, the Studios of Potente, Kenosha, Wisconsin. The objective of the expensive and extensive chancel was to dominate the interior with a powerful altar and a symbolic reredos. The symbols are visible from all parts of the church.

One error in symbolism was made, but it has since been corrected. The original plan shows a cross in the reredos and one on the altar. The altar cross has been removed. This powerful projection of symbolism has been appreciated, and the congregation has grown. Our information on the church has been supplied by Mr. Donald Plouff of the Potente Studios.

Only Ordained Ministers Benefit From

The Parsonage

Housing Allowance

Glenn D. Everett*

The United States Internal Revenue Service has issued a special ruling making it clear that only ordained ministers of the gospel performing duties customary to the calling of a clergyman may benefit from the exemption which Congress voted in 1954 for a housing allowance paid in lieu of a parsonage.

At the same time, the Internal Revenue agency specifically warned that members of the staffs of churches and church agencies who are not ordained ministers of the gospel must report as "earned income" the rental value of any house furnished them as part of their compensation, as well as any housing allowance.

The question arose when a large Protestant church in the South employed as minister of music a man who holds a doctor's degree in sacred music from a university theological seminary. He was given a house as part of his compensation. The church also employed a minister of education with a seminary degree in religious education. He received a rental allowance.

Neither was ordained or commissioned as a minister, however, and Internal Revenue held that these two men were not entitled to exclude the rental value of the housing given them, or the rental allowance, but must report it as earned, taxable income in addition to their salaries.

The ruling has been published as Revenue Ruling 59-270 and appears in Volume 34 of the Internal Revenue Bulletin for 1959.

In handing down the formal ruling, Internal Revenue recalled the history of

tax exemption for parsonages and cited two previous rulings it had made that are regarded as precedents.

The privilege given a minister of the gospel to exclude the rental value of a parsonage furnished him was written into law in 1921. In 1922, in a ruling known as I.T. (income tax) No. 1306, the Treasury Department held that an ordained minister serving as a missionary for "salary and house" did not need to include the rental value of the house in his income tax report—but that any missionary not ordained to the ministry would have to include the value of housing given him as taxable income. At the same time it was held that chaplains serving in the armed forces were performing duties of a sacerdotal nature suitable to their calling as ministers; hence the government quarters or allowances furnished them did not need to be included as income on which tax was paid, although other officers of the armed forces had to include such quarters or allowances on their tax returns.

The ruling produced complaints of discrimination at the time, but it has stood unchallenged for thirty-eight years. Missionaries who are ordained can still exclude their housing from income tax computation, and those who aren't ordained cannot.

A second ruling, I.T. 3658, handed down in 1944, is also cited. This held that a minister who was a professor in a theological seminary could enjoy the parsonage exemption if he was teaching in a position in which the church required an ordained minister and rendering service ordinarily performed by a minister.

*"Church Management" Washington correspondent.

Under this ruling, for example, a minister who was teaching English at a church-related college was denied tax reduction on housing, while an ordained minister teaching religion on the same faculty was allowed it. The explanation at the time was that the minister teaching religion in a church institution was filling a post for which an ordained minister had always been required, one which in the entire history of the college no layman had ever occupied. The minister who taught English, however, was not performing sacerdotal duties.

This distinction still stands in the teaching field, and has in no manner been altered by the passage of the Internal Revenue Code of 1954 which extended the parsonage tax exemption to include rental allowances paid in lieu of parsonages.

Applying these previous precedents to the question of ministers of music and of religious education, Internal Revenue holds that persons occupying such positions who are not ordained are not "ministers of the gospel." Those who are ordained and who are employed in such posts can claim the exemption if they can show that their ordination is such that they can perform any sacerdotal duty any other clergyman of the denomination can.

One may infer that being ordained as a minister of religious education would not satisfy Internal Revenue. The ordination must be without qualification, and the duties performed must be shown to be those suitable to a minister.

This ruling sets up the same kind of discrimination among ministers of music and education that has existed among missionaries since 1921, those who are fully ordained ministers enjoying a tax benefit denied to others similarly employed who are laymen, regardless of what kind of degree or special training the layman may possess.

Church administrators should take note that Congress in the 1921 enactment of parsonage exemption for clergymen, reconfirmed by its 1954 enactment of the revised code, confines this special tax benefit to "ministers of the gospel." It does not extend it to all employees of religious institutions.

Some churches apparently have erred in believing that housing allowances could be given all full-time staff members. This is a mistake, and if mistaken income tax returns have been filed, excluding housing allowances or the rental value of housing furnished, prompt action should be taken to amend the returns. An additional sum of tax will be



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due, with interest at 6 percent from the date when it should have been paid, but no penalty will be levied if the taxpayer comes forward and makes a voluntary correction.

If the correction is not made until the return is audited, a penalty of 50 percent of the tax owed, in addition to the tax itself and interest, can be assessed against the taxpayer.

Thus, before claiming tax exemption for any housing furnished by a church or a church agency, it should be kept in mind that the claimant must be a fully ordained minister of the gospel, per-

forming duties appropriate to his ministry.

Advice on borderline cases can always be sought from the nearest Internal Revenue Service office, and if the taxpayer disagrees with the ruling, appeal can be taken to the Rulings Section in Washington. Revenue Ruling 59-270 would seem to be rather specific, however, in limiting the tax benefits of Section 107 of the Internal Revenue Code, "Rental Value of Parsonages," to ministers of the gospel in a very narrow construction of that term.

(end)

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The Local Church Business Administrator

Leif R. Larson*

Recent studies have shown that pastors often spend much of their time on administrative duties and business details rather than on the pastoral duties for which they are primarily trained.

Many churches have become so large, programs so complicated, and physical facilities so extensive that pastoral staffs are overloaded with details far removed from the normal functions of a pastor.

To alleviate this situation, churches are calling laymen to give direction to all of the secular functions of the church. A consecrated layman relieves the pastor of a huge load. The church council and the congregation are assured that under his guidance management is efficient and economical, with correspondingly increased value for every dollar spent by the church. His direction gives the congregation continuity during times of pastoral changes.

The profession of church business administration for larger churches is new and will appeal to many laymen once they know that this field of church work is open to them.

The National Association of Church Business Administrators, interdenominational in character, was organized in 1957 for the purpose of study and discussion of church business affairs.

The local church business administrator may be known as business manager, executive secretary, executive director, general secretary, or some corresponding title. In any event, he is the comptroller for the congregation and as such is directly responsible to the church council or board on the congregational level and to the senior pastor on the administrative level. He attends all church council or board meetings and works with such committees as may be assigned to him. He does not replace com-

mittee responsibility. He works with and through them, as does the pastor.

Duties

Finance. He takes charge of all offerings and supervises all accounting. He gives professional direction to the every member canvass or visitation. He guides all special appeals. He helps prepare the budgets and exercises continuous budget control.

Property Management. He is the purchasing agent for the church. He supervises maintenance and keeps inventories. He supervises the kitchen. He keeps the insurance program up-to-date. He is responsible for the schedules permitting use of the building. He processes recommendations for building and furnishings improvements and all matters pertaining to the proper care of real property, furnishings, and supplies.

Office Management. He maintains all records of the church or sees to it that they are in proper order. He supervises all mailings and keeps office equipment in good order. He recommends changes in procedure for the sake of efficient operation.

Personnel Supervision. He interviews and recommends employment of applicants for the nonpastoral church staff. He supervises and provides for the training of the office, custodial, and food-service staffs. He cooperates closely with the pastoral staff in the supervision of secretaries assigned to them. He recommends, whenever necessary, the release of personnel, and discharges the employee concerned. He exercises concern for the welfare of all members of the staff and their service to the church.

Public Relations. He is responsible for church printing, newspaper contacts, radio and TV contacts. He participates in civic affairs and interprets by his presence and actions the church of Jesus Christ.

Coordinator and Consultant. He helps coordinate the activities of the church through maintenance of schedules and

*Executive secretary, Central Lutheran Church, Minneapolis, and president of the National Association of Church Business Administrators.

understanding of the church program. He acts as consultant to any church group on matters pertaining to the business life of the church. He interprets the church program, the financial structure, the budget procedures, and any other matters that are of concern to the congregation.

Future Development. He gives leadership and guidance to any forward planning of the congregation in terms of expansion of facilities. He gives professional direction to capital finance campaigns. He works with the architects in developing building plans. He works with the builder during the actual time of construction.

Qualifications

He should be dedicated to Christ and to his church.

He should have a demonstrated record of cooperativeness.

He should be a good organizer.

He should have a friendly personality, one disposed to work cooperatively with the pastors, staff, committees, and congregation.

He should have some experience in the field of business, social work, YMCA, school administration, or related fields.

He should preferably be a college graduate with basic courses in economics and finance, accounting, mathematics, psychology, education, social sciences, religious education, engineering, English, literature.

He should be one who is looking forward rather than backward at life! He should be one who can make a career of the position on a professional salary level. He should be a man of vision and enthusiasm for the building of the kingdom of God.

Under a careful plan of cooperation and understanding between the church council, church committees, the pastor, and the business administrator, a congregation can be assured of more pastoral services, more efficient operations, better integrated services and programs, and a growing congregation.

A national survey published in *Time* magazine, May 21, 1956, indicated that the average pastor was giving 38 percent of his time to administrative details as contrasted with only 26 percent to pastoral duties. If this is true in a local church, the congregation should seriously consider the advisability of using a trained layman for most of the administrative tasks so the pastor will be in reality a full-time pastor of his people.

(end)

243 Years of Service



The Price Is Right

In spite of assertions to the contrary, the notion prevails that insurance is a luxury which only the wealthy can afford. Since most clergymen are far from wealthy, they labor under the false impression that an insurance program is impossible and as bad money circulates to the detriment of the good, this error does untold harm.

As a matter of fact, the Presbyterian Ministers' Fund offers a wide range of policies. A youth of 24 may choose anything between \$6.21 annual premium (minimum policy \$5,000) and an Endowment contract for \$94.00.

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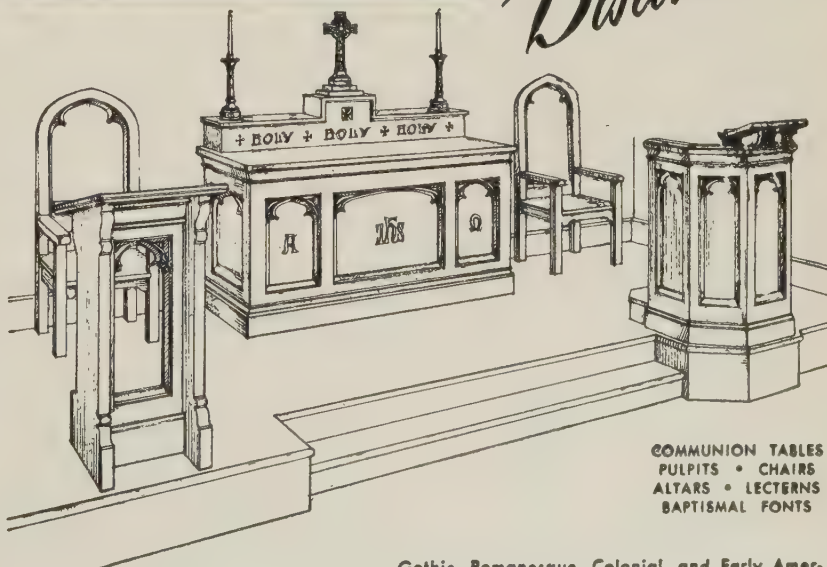
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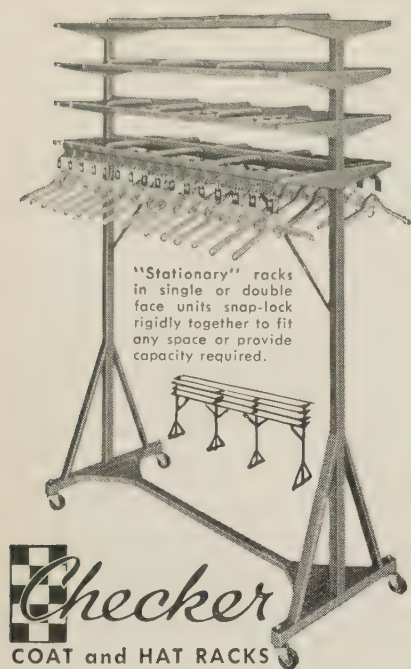
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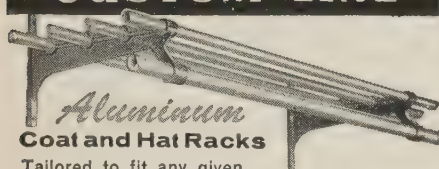


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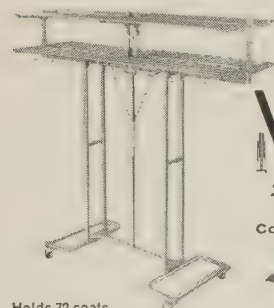
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Write for Bulletin CK 33

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As I write, the annual famous May meetings of the free churches in Great Britain are commencing and achieving record attendances. The Baptist assembly has been meeting this year in Westminster (Congregational) Chapel, the usual May meeting place of the Congregational Union of England and Wales, which seats two thousand people. The Presbyterian body held their assembly in the new City Temple, also Congregational.

The boldest and most complete resolution, calling for the abolition of nuclear weapons, unilaterally by Great Britain, if necessary, was passed by the Unitarian and the free Christian denominations.

Dr. Trevor Davies, the popular minister of the famous Richmond Hill Congregational Church at Bournemouth, was inducted into the chairmanship of the Congregational body. He gave an inspiring address on "The Preeminence of Christ," a forthright presentation of the Congregational principle of "the sole sufficiency of Christ." "None of the dogmas of the church can make a man a Christian—only Christ can do that. No authority of, or in, a church can make a man love and serve God and his fellow pilgrims upon earth—only Christ can do that. Christ only is the Lord of his church."

The following report from the *News Chronicle* of London shows the speedy and effective reaction of the Congregational assembly to the summit debacle.

As a salvage operation among the ashes of the Summit, the Congregational Union assembly in London yesterday called on the World Council of Churches to unite its 173 denominations in a peace drive.

The assembly thanked Mr. Macmillan for his "powerful

*Clergyman of London, England, who is our British news reporter. He is the author of many books, including "Pax Christi," a recognized source book on the pacifist movement.

efforts" to bring about the Summit.

It hoped that East and West would now agree to a series of conferences to reduce political tensions and bring an end to the military use of nuclear power.

The resolution was passed unanimously and without debate after Dr. Aubrey Vine, a Congregational minister who is also secretary of the Free Church Federal Council, had asked that nothing should be said that would lead to emotionalism.

"We have fairly hot opinions about the Russians, and also about the way in which the Americans have handled the situation," Dr. Vine said.

"What is said here should represent the intentions behind all our ideas."

The British Council of Churches

This council, at its thirty-sixth meeting held in the Florence Nightingale Hall at Nottingham, after re-electing the Archbishop of Canterbury to the chair, and Dr. Ernest Payne, secretary of the Baptist Union, and Sir Thomas Murray, Q.C. principal of Aberdeen University, as vice-presidents, passed a resolution regarding the summit conference which contained the following paragraph:

To recognize the difficulties of the situation is to begin at the right place in our prayers, and does not in the least imply lack of faith in the power of God who is constantly at work in history. We must pray both for some immediate progress and for a willingness to continue to negotiate. The weight of responsibility laid upon each participant is enormous. The demand for urgent and sustained prayer that in their deliberations they may be guided and overruled by God is laid upon Christian people at this time.

The council also passed a resolution expressing the view that apartheid in South Africa, besides being enforced

with increasing ruthlessness which had led to humiliation and injustice, was a cause of violence.

Another resolution which was passed said that the council recognized that all Christians in South Africa must face the evil consequences of this policy, and it urged them to seek, under God, a new beginning in the relations between the races of their land.

The council also expressed strong support for South African Christians who were trying to reconcile the races, and called upon Christians in this country to recognize their responsibilities toward colored people here.

There followed a most powerful address upon the Central African situation by the guest speaker, R. K. Orchard, London secretary of the International Missionary Council, in which he claimed that the real issue was "in what way would African majority rule in Central African territories come about." He thought African majority rule would come sooner rather than later, and much sooner than was commonly supposed. If the section of the population which at present held effective economic, political, and military power determined to try to retain its present privileged position at all costs, the result would be violent conflict with a legacy of hatred and chaos disastrous for all the peoples in Central Africa.

The alternative seemed to him to be for the groups at present holding power to move forward positively to meet the coming transference of power to majority rule, and to seek to secure that the transference take place as peacefully and constructively as possible. There is probably "just sufficient time and just sufficient good will to make this possible—but only just."

Mr. Orchard, referring to what the United Kingdom could do, went on: "It seems to me that the most constructive step would be the provision at once of new constitutions for these two territories (Northern Rhodesia and Nyasaland) which would provide immediately for African majorities in their legislative councils and would also initiate an irreversible process toward universal adult suffrage at an early date."

Verbal promises are useless. The majority of Africans in Central Africa no longer have any faith in European political promises. Only actions will evoke a favorable response, he concluded.

A New English Bible

Since 1947 a joint committee of the churches, manned by brilliant scholars,

has been at work on a new translation of the Bible.

The university presses of Oxford and Cambridge have just announced that they are shortly to publish the New Testament section of this Bible, which may be expected in March 1961.

This is an event of the greatest importance, not merely for Great Britain but for Christendom at large. The Revised Version of 1881 and the splendid American Revised Standard Version of 1952 were what they claimed to be, just "revisions" of certain translations. But this will be an entirely new translation from the original tongues and without obligation to previous translations.

A Famous Centenary

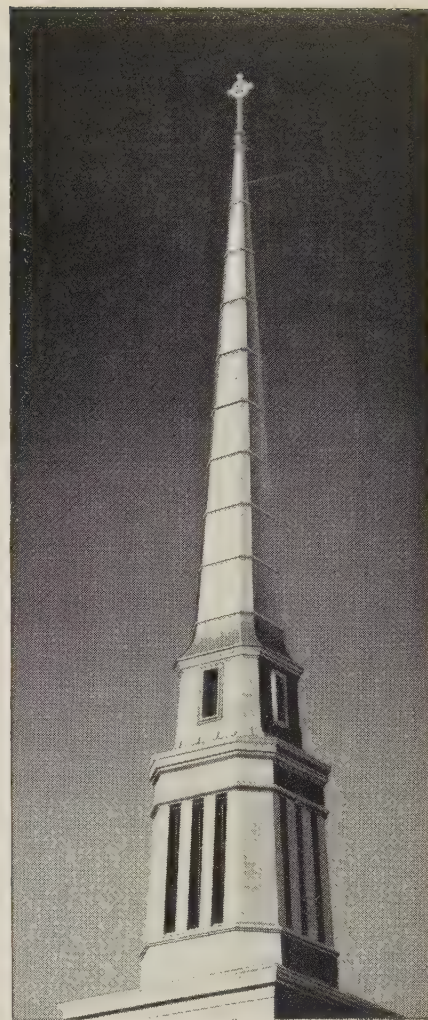
No minister of the free churches in England and Wales was more greatly beloved and revered than that bard-prophet-preacher, Dr. H. Eleveit Lewis, who was born a hundred years ago at Connil Elfed, Carmarthenshire. He was associated chiefly with the Tabernacle Congregational Church, Kings Cross, London, where he ministered for thirty-five years. His glorious hymns, "Whom oceans part, O Lord, unite," "The light of the morning is breaking," and others, are known all over the world. A memorial to him has been unveiled at Heol Owst Congregational Church, Carmarthen.

Congregationalism in South Africa

It is an eloquent testimony to the loyalty to freedom of the Congregational churches in South Africa that the South African Congregational Union has elected to its chairmanship the first colored man to be so honored, the Reverend C. W. Hendrickse. Mr. Hendrickse and his wife are at present in England, and he is preaching in English churches during his visit.

Congregationalists at the House of Lords

Lord Macdonald of Gweenysegor is the chairman of the Appeals Advisory Committee of Mansfield College, Oxford. Recently he played host to eighty Congregationalists and their friends at a dinner held in one of the stately rooms of the House of Lords. Speaking to his guests, Lord Macdonald said: "Though you may think that this is a free dinner, take it from me that it is not. I sincerely hope that you will pay richly in the days to come. If we get our target, I promise you another dinner." The success of the appeal for 160,000 pounds will depend largely upon the response it receives during the next three months.



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Among the Unitarians

The following extract from a report by Reverend Arthur Peacock on the Unitarian assembly is of interest:

Unitarians are proud of their social service witness; and this year a feature of the assembly was a special session on public issues. In addition to mental health, anti-Semitism and color bar, war on want and nuclear war were discussed. Guest speaker at this session, who seconded the resolution on anti-Semitism, was Rabbi I. Levy, Jewish chaplain to Her Majesty's forces. The resolution on this subject, as that on war on want and population control, was carried unanimously. As was to be expected, it was different with the resolution which called for nuclear disarmament. Mr. Harold Steels, of Malvern, who came into the news at the time of the Christmas Island experiments, stated the case for the abandonment of nuclear weapons. They were declared as being contrary to the will of God, the spirit of Jesus, and the concord of men. Reverend J. S. Blackburn, who supported, said it had been argued that the resolution meant that Britain would have to go into this alone. "Why not?" he asked. "This is what it had to do in the case of slavery. It gave a moral lead to the world." He believed that was what it needed to do now. On the other hand, Reverend E. G. Lee opposed, saying that the resolution meant that the Prime Minister was being asked to abandon every alliance and commitment entered into with N.A.T.O., our allies and America. The debate was restrained, every speaker obviously being deeply conscious of the seriousness of the issues involved. By 160 to 46 votes the resolution was carried.

Women and Holy Orders

On Palm Sunday three women were ordained to the priesthood in the national Lutheran Church of Sweden. Elizabeth Djurle was ordained at Stockholm, Dr. Marget Sahlin in the chapel of her "religious house," and Ingrid Persson at Harnosand. Even in Sweden the ordination did not pass off without protest! In the university and cathedral town of Lund there was a "Mass of Mourning" which lasted all night, to register solemn disapproval of the innovation. This was arranged by students

A Sermon for Juniors

It Happened to a Calf

R. E. Eshmeyer*

When he came back to his aunt's farm the next year, it was hard for John to believe that Teeny, now a big yearling cow, could sit up like a dog!

He had been present when Teeny was born. His aunt had carried the twenty-five-pound calf into the house, saying that Whiteface Herefords usually weigh about sixty pounds at birth.

"I've got to nurse this little one like a baby," she had said. "Perhaps you would like to give the calf her first bottle." She had worried, too, about the German police dog, who was always kept in the basement because he couldn't be trusted outside.

But Keno, the dog, had accepted Teeny from the start. He had even undertaken to teach Teeny the simple ways of life, but that had proved to be a hard school for both teacher and pupil because dogs and cows do things so differently.

The most important difference is in

*Minister, St. Paul Evangelical and Reformed Church, Lansing, Michigan.

getting up and lying down. A dog gets up on its front legs first, while a cow raises her hindquarters first. Also, a dog lies down by lowering its hindquarters first, while a cow does it just the opposite way.

Teeny tried hard to copy the dog, and she succeeded in spite of the difficulty of going against nature in these respects. She was even seen with her legs stretched out in front of her, which is something a cow just never does.

John's aunt said that it was lucky for Keno that Teeny did not learn to romp and roll, because she had soon grown so big that she would have crushed the old dog had she ever fallen on him. And Teeny could never learn to nip like Keno did, because cows have no upper front teeth at all.

It certainly seemed strange to see a cow sit up on its haunches like a dog! But that wasn't the worst of it. Teeny just didn't fit in because she was different from the rest. When the other cows were not fighting with Teeny, John would find her entirely alone in some other part of the pasture.

Boys and girls find life to be a lot more pleasant when they make themselves fit in by being friendly.

Proverbs 3:6—"In all your ways acknowledge him, and he will make straight your paths."

(end)

and was attended by a large crowd of people. The ordination of women will prove to be a difficulty in interchurch relationships for some time to come. The Church of England pleaded some time ago that the step should not be taken, and indicated that it could not but damage the close ties that had existed between the Anglican and Swedish churches for many years. What action the Church of England will now take it will be interesting to see. Here in England the free churches will understand and welcome the action of the national church of Sweden, and perhaps the church of Sweden will realize as never before that its true spiritual affinities in Britain are with the non-Episcopalian churches, and that it is only the accident of Sweden's retention of bishops, priests, and deacons that has caused the Church of England to seek such close ties with it.

Tailpiece

Dr. Trevor Davies, in his address to the Congregational assembly, told the following story in illustration of the extraordinary energy that sudden fear can produce:

A man, to shorten his homeward journey, got into the habit of making a short cut across a cemetery. But one dark night he missed the path and fell into a newly dug and rather deep grave that had been left uncovered. In vain he tried to scramble out and at last sank exhausted into a corner and fell into a doze. But a second traveler had the same mischance and fell into the grave. The first victim did not immediately reveal his presence, being half asleep; but when at last he did begin to speak quietly, the other man leapt up and out of the grave in one great bound, as though all the legions of hell were after him!

(end)

PRAY WITHOUT CEASING

(continued from page 19)

I think it probable that first one medical college and then another will begin to include courses in the therapeutic value of prayer and faith as major studies in their curricula. The doctors will be running themselves out of business, though; for if our mental state were right, we should not have half the diseases we now have. Indeed, the American Medical Association officially states that more than 50 percent of our diseases are due to an unhealthful state of mind. They used to say 10 percent—perhaps in another generation they will say 90 percent. The realm of health, then, is one promising field for us who wish to help push forward the frontiers of deeper spiritual life. Your part and mine is to study what others are doing and not to fear to pray for healing in those who are suffering. We must be careful to employ all that modern medicine knows, adding prayer to that knowledge. God does not do for us what we can do for ourselves.

Need of Prayer for World Leaders

There is another little-explored region which demands the help of all: the need of a great volume of prayer focused upon world leaders. Perhaps this is the most desperately needed advance of all. Upon the world leaders more than upon any others rests the future peace or disaster of the human race. The whole Christian church ought to be praying for these leaders of every nation and writing to tell them so. To a great degree all political leaders listen for the expression of the mind of the common people. I think that of all the sins of omission on the part of Christians today the most disastrous is our failure to pray for our leaders and to write them that we are praying. Enough of us praying enough and writing enough could probably change the course of history.

* * *

I intend to pray daily for the delegates of the United Nations and other world leaders, that they may do God's will for all. I shall also pray for an increasing awareness of God's presence for my own life so that I may understand and undertake my part in helping to create and maintain a peaceful world.

Some of us are hopeful that event-

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ually ten million Christians will form the daily habit of praying for the delegates to the United Nations, for our President, for the rulers in Russia and in other countries. We believe that when this takes place a miracle of reconciliation will be realized in the world and a Pentecost will come upon the church.

We who join in raising the spiritual level of the world have two opportunities: (1) to form the daily habit of praying for world leaders and of writing to them as God suggests; (2) to inspire fellow church members to pray for world leaders, in cells or at the breakfast table or alone—for example, before going to sleep. Many churches are dis-

tributing the names of the delegates among their church members, so that each delegate will get special prayer from several members and receive at least one letter from those praying for him. Imagine the spiritual impact of one hundred thousand churches praying for and writing to every delegate in the United Nations! One hundred thousand letters from American churches to each delegate—far more letters than any of them ever received on any subject in his whole life! And church members would begin to realize that in prayer they have the greatest power for good in the world. Nothing stands in the way of

(turn to page 50)

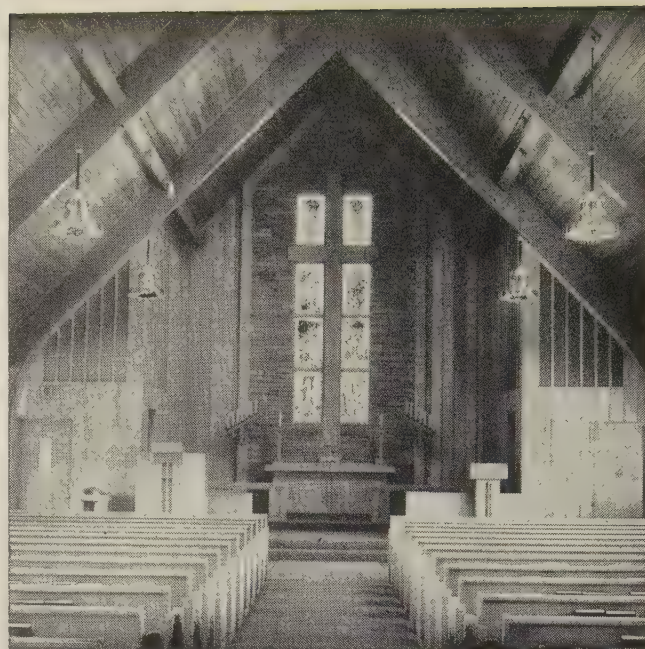
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Photo Stencils Cut the Office Budget

Margot Farrar*

If you haven't tried using photographic stencils for some of your mimeographed material, you are missing an important means of producing good-looking copy at extremely low cost. Church bulletins, mailers, and your letterhead can be run off as you need them by this easy method, and the copy will come off your mimeograph machine with a bold, crisp, printed appearance. You don't have to learn new skills to use one of these stencils; once it is cut for you it can be used just as you use any other stencil.

Photo stencils are made to your order from copy which you can prepare in a number of ways. Any printed material, ink drawings, or paste-up combinations of printing and drawing can be reproduced by this method. The cost of the stencil is low, running from four to five dollars, and up to 15,000 copies can be

run from each stencil.

My own experience with photo stencils began early this year with a reproduction of our printed letterhead which I ran off on inexpensive mimeograph paper for use in bulk mailings. The preparation of this stencil was wonderfully simple; I just sent off a sheet of our current letterhead paper to the company from which we purchase our mimeograph supplies. In a few days I had a perfect reproduction of the letterhead. As soon as I had used this stencil for the first run, I realized that we had made a very good investment. The resulting copy looked remarkably like printing.

Anyone responsible for church mailings can see the advantage of being able to run a letterhead in various colors and weights of paper, and using different colors of ink for interesting combinations.

This first stencil proved so useful that

I immediately ordered another—a reproduction of the back page of our Sunday bulletin listing our church officers, staff, and the schedule of services. Again I enjoyed freedom from the sameness of continually using a single printed form. I was able to purchase a variety of partially printed bulletins and could run the printed-looking back page to personalize them.

Our budget has been too small to afford a custom-printed cover page for the bulletin. However, we have a talented young artist in our congregation who was glad to do a sketch of our church in india ink. This drawing made another handsome photo stencil. Now we have an attractive Sunday bulletin that can be reproduced as needed on various textures and colors of paper. An added advantage is the space saved, since it is now unnecessary to store a large stack of preprinted bulletins. One or two thousand copies can be run as needed.

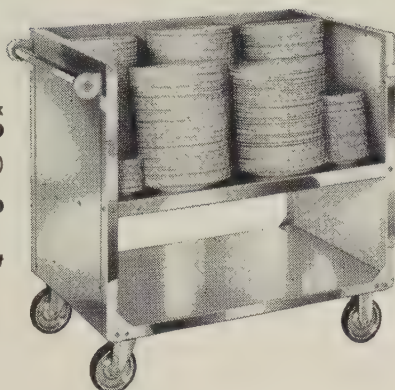
*Parish secretary, St. Athanasius Episcopal Church, Los Angeles.

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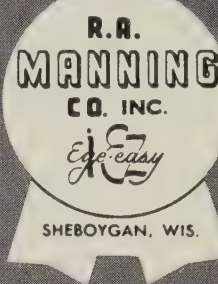
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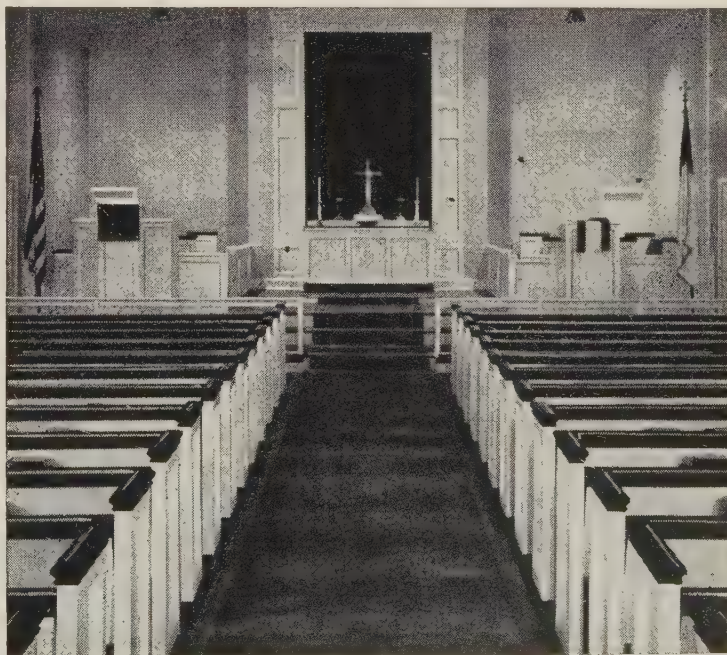


I had been using hand lettering for the masthead of our weekly news mailer, a time-taking job not always completely satisfactory in looks, and a job that had to be redone frequently because hand lettering is given to developing tears and fuzzy edges. To improve the appearance of the mailer I did a paste-up, using printing from a letterhead and additional lettering done in india ink. The masthead created in this way was reproduced on a photo stencil, which gave it a professional look.

These are just a few examples of the practical uses of photo stencils. Once you begin to use them you will find more and more ways in which they can save time and money. The convenience of having them always ready for use and the quality of work you can produce with them make photo stencils an office help too important to overlook. In the church office, hours of laborious hand lettering can be saved as well as money.

If you haven't used photo stencils, you owe it to yourself to try them soon. I suggest that you contact your mimeograph supply dealer and find out more about the possibility of putting them to work for you.

(end)



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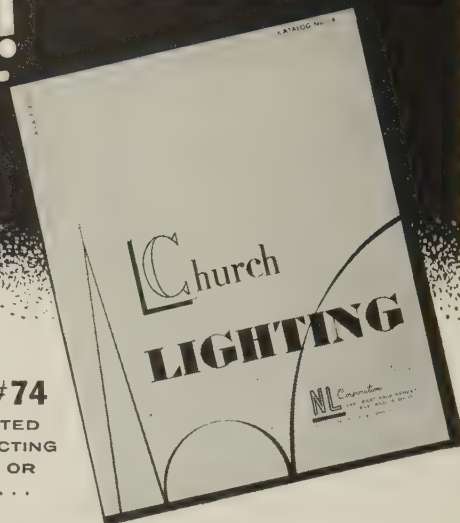
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PRAY WITHOUT CEASING

(continued from page 47)

such a magnificent experiment except the low spiritual level of the church—but doing this is precisely the way to raise that level! The more the church needs our efforts, the harder each of us should work.

"Pray Without Ceasing"

I wish to speak of another, a very deep, individual adventure in prayer: the discipline of one's self to "pray without ceasing," as Jesus did, and as Paul said he did. When Jesus was with the multitudes he felt power flowing out of him. Then he retired to pray alone, and the power was restored in limitless abundance through contact with his Father. All of us have the same need of praying alone. When we are with other people there is a gradual drainage of spiritual resources. We must replenish our resources in the same way Jesus did, by communing long hours alone with God. If there is no time for this communion, then we must drop unimportant things and make time. It is possible (but not easy) to cultivate the habit of talking and listening to God in every interim moment: when walking alone, when undressing, after crawling into

bed, upon awaking in the morning, while bathing and dressing, when resting at any time of the day, while eating. All of these can be moments of recharging our spiritual batteries.

Probably the majority of Christians seldom if ever pray except in some sort of Christian service. They have not yet touched prayer at its more profound levels. Public worship and prayer groups have stimulating value, but they ought to represent only a small fraction of one's prayer life. Nine tenths of one's prayer time should be spent with God alone.

The prayer masters of every age have devoted all, or nearly all, of their waking hours to prayer. They have prayed while working—Brother Lawrence prayed while washing dishes. They prayed while reading, while walking, while listening to music, while eating, while resting, while writing. They shared all they did and all they thought and all they said with God. They could engage in a busy life and yet pray "without ceasing."

Wherever these men have been, others present have sensed that they were praying, have felt a mysterious love and reverence pervade the room. That indefinable quality of the personality of each great saint was woven into every

fiber of his being through years of perpetual prayer.

This is not achieved easily. It requires grim determination and dogged perseverance. It feels like walking up-grade much of the time against resistance, and indeed it is just what it seems—rising to higher ground. Often during the day one makes the choice to turn toward God by a strong act of will, when sirens are calling in other directions. We have to take our stubborn instincts by the scruff of the neck and force them to face God. In this experience we are going through the same temptations that Jesus had in the wilderness and, no doubt, throughout his whole life. After the short struggle ends victoriously, angels come and minister to us. At times our fellowship rises to glorious joy. But at other times it is wrestling and struggling from start to finish.

Conditions of Prevailing Prayer

This high level of prayer demands that we pray not only when we feel like it but even more when we do not feel like it. We are disciplining the savage within us, and he is a wayward rebel, full of whims and stubbornness. He must be brought under control, not al-



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lowed to control us. For nobody would "pray without ceasing" by mere impulse.

One person protested that this discipline did not seem "natural." My word! neither is cooking natural, for our remote ancestors ate raw meat. Neither are clothes natural, nor knives and forks and spoons, for natural people go unclothed and eat with their hands out in the open, like the other natural animals. It isn't natural to become like Jesus; it is supernatural. One may argue that a thing is unhealthful or unwholesome, but it is no argument at all to say that a thing is unnatural. We are rising above nature as it was in the past or we are failing to progress toward the full-grown sonship of God. And there is no rising without struggle and without conquest of our old selves. It is a fight. There is stern, hard reality in the line "Fight the good fight with all thy might."

Prayer is work, sometimes very hard work. It is easy to pray for our own interests and advantages, for that is the direction in which our minds drift "naturally." It is much, much harder to pray for others, especially for those whom we dislike and want to denounce! This requires grace and divine self-control.

I have a conviction, which I cannot prove, that our prayer has greatest potency just when we struggle hardest to pray. For example, when we pray for an enemy whom we are tempted to hate and curse, that prayer, I think, has greatest power. When we struggle we are likely to feel more deeply, and where there is deep feeling our prayer should and, I think, does have greater results.

The soul is growing by imperceptible degrees, and takes much time, just as a tree or a child grows. It needs contact with the source as a branch needs the vine. That contact is through prayer. The contact is constant only if prayer is constant.

Again, the soul is like a branch: At one end the branch receives nourishment from the vine; at the other end it unfolds in leaves and blossoms and fruit. So the soul must be open at both ends, toward God to receive and toward man to bear fruit. Prayer must begin with self, but prayer must not end with self; it must pass on through the self to others. George Eliot, in a poem, says that she wants her mind to be in scorn of miserable aims that end in self. Prayers, too, are miserable if they end in self.

* * *

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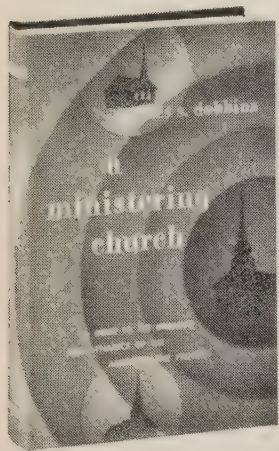
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I am at a loss for words to explain this deep secret of soul power, although it is very simple. It is just to begin to talk with God about other people, and to keep it up all day, every day. It is to ask him: "Who, Lord, is on thy mind for me to help today? Think thy thoughts in me. What wilt thou have me to think and do?" To say that and to keep saying it, consulting God about everything, every waking hour—this is the cost of spiritual power. "All because we do not carry everything [and everybody] to God in prayer," we forfeit the power of Jesus.

When Jesus spoke, disease vanished instantly before his tremendous spirit. That power had been growing with him since childhood. Already at the age of twelve, in the temple, he was walking moment by moment with his heavenly Father. His way must be our way if we are to heal the sicknesses of people or the terrible sickness of the world. We must take time. And that time must be taken often violently, and with a struggle, and with sacrifice.

Pray for everybody who needs prayer. If anybody merits condemnation, he needs prayer. If anybody has sinned and suffered, he needs prayer. If anybody has treated me badly, he needs my prayer, not my resentment. If anybody is carrying a heavy load of responsibility, he needs my prayer. If I disapprove of his methods or ideas or politics, he needs my prayer. Briefly, pray for others, for all others that come to mind.

Do that, and power will slowly accumulate, power to bless and sweeten and heal the world. How much power? Nobody knows. But the Source of that power created the universe! And "with God nothing is impossible." We are in quest of the impossible.

* * *

Some people worry very much what they shall "say for Christ." The real problem is to keep the heart constantly fixed upon him; then the right words will flow forth at the right moment without effort. We always fail when we are trying to "be on our best behavior," just as a man without manners gives himself away when he tries to eat and talk politely; he deceives nobody but himself. As Jesus put it, "There is nothing covered, that shall not be revealed."

The habit of perpetual communion is sure to result at times in intimate mystical experiences. I have just been having such an experience while writing these pages. I looked up and asked:

"Father and Jesus, have these pages pleased you?"

The answer was like a clear voice in my soul:

"Yes, child, we are thrilled at the resolution you have made. It was for this kind of communion with us that you were created, that all men were created, that the world itself was created. We love you most for trying to enlist others in this high resolve."

Into my soul poured an intense bliss and peace. Such experiences come to us all when our surrender is sincere, and when we are trying to help other people. But they will not come if we seek them as an end in themselves. The tingling joy of the Holy Spirit comes only when he can flow on through us to bless others. If we shut ourselves from other people and try to be open only toward God, the power and the radiance both stop flowing. Nobody has spiritual joy or spiritual power until he becomes a pipe line for the Spirit of God, open at both ends, upward to receive and outward to help forward the redemption of the world. The joy then comes as an evidence of the smile of God, and we thank him when it comes.

We may be grateful for the happiness and grateful for the improvement in health that comes when we pray. But to pray in order to have delightful mystical feelings or in order to keep physically well is not the highest motive. Prayer for others should not be tinged with selfish motives. I am not much interested in the argument that if you pray you keep well. Indeed, I doubt whether it will work, if you pray only for yourself. It sounds too much like sanctified selfishness. That kind of prayer can be just as contemptible in God's sight as any other form of self-centeredness.

We set out in this article to invite people to join us in the tremendous purpose of helping through prayer to lift the spiritual level of mankind and so save our race from the doom which hangs over it in the form of hydrogen bombs and bitter controversies. God, who searches the deepest purposes of the heart, will be able to use our prayer only if it is utterly sincere and utterly free from smallness of any kind. Our purpose must be as pure as the purpose of Jesus when he said: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Not delightful feelings, not health, must be our high aim, but to bring the world to Christ—then power flows in and through and out like "rivers of living water!"

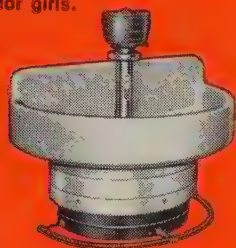
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NEW BOOKS

THEOLOGY

THE PROVIDENCE OF GOD, by Georgia Harkness. Abingdon Press. 192 pages. \$3.50.

In this book Professor Georgia Harkness answers the question, Does God care? Thousands of books have been written about God and his goodness. This book was written because, as the author explains, "there have been few treatments of what is the 'hot spot' of the issue for the modern mind—the relation of divine providence to human acts and choices and to the world of natural law and orderly uniformity within which our lives are set."

Dr. Harkness begins with some definitions of "providence" and an examination of some biblical explanations about it. She defines providence as general and special. The former is the goodness of God. Special providence includes those events which happen outside the regular course of nature. She believes that special providences occur, but they are not in contradiction with general providences. There is no need to rule out miracles and special answers to prayer, "but there is a large need to know what we mean by these terms and how they fit into a larger whole."

Providence and destiny of the individual are tied up in one's selfhood. Dr. Harkness emphasizes that to trust in providence is to trust in the goodness of God. Furthermore, to trust in providence is to believe that in any dark or evil situation God is with us. With God's help good can come out of it. Chapters 3 and 4 elaborate upon the concept of God as Creator and Redeemer. In her discussion of human freedom and the sovereignty of God, the author states her belief that the latter is the power of God to initiate action and control events, that man may rightly look to him as the Lord of life and Ruler of human destiny. Accepting the Westminster Shorter Catechism's definition of prayer, Dr. Harkness believes that the Christian

can find himself secure in the universe.

The most stimulating chapter to this reviewer was her discussion of "Miracle and Natural Law," in which she not only relates intelligently her views of providence, destiny, fate, and the nature of God as a Creator and Redeemer but also shows man's relationship to God and man's responsibility in this world.

Here is a book which is scholarly and spiritually helpful. One may read it in parts and feel directed toward a more Christian view of man and his world, or one may read it in its entirety and find a thoughtful answer to the question, Does God care?

W.L.L.

THE BIBLE

THE BIBLICAL EXPOSITOR, A Three-Volume Commentary, edited by Carl F. H. Henry. A. J. Holman Company. Volume I (Genesis through Esther), 402 pages, \$6.95. Volume II (Job through Malachi), 402 pages, \$6.95. Volume III (the New Testament), 500 pages, \$6.95.

This is one of the finest commentaries of its size that your reviewer has seen. The distinguished men who have contributed to this work are all well-qualified, careful, discerning, reverent authorities. The manner in which the volumes were compiled is impressive. Outlines are used liberally. The style is such that one need not be highly educated to understand it, although scholars of any degree of mastery will certainly appreciate the high quality of its content.

Concerning biblical criticism, the general trend is in what we might call the more conservative vein, but this affects only the mood of approach, not the scholarship.

This work has had the benefit of more than half a hundred of the best theologians in Protestant Christianity. It therefore exemplifies the many approaches to method of exposition.

Because it is done in three good-sized volumes, this work escapes the necessary brevity of a single volume, which sometimes leaves not enough room for

thorough interpretation of terms, as well as the overly wordy, cumbersome quality of works made up of several volumes.

This reviewer was especially impressed by the clear note of authority which is given to the Bible. To be avoided are the extremes which insist either that each comma, each period, each verb, must be exactly translated in a certain way in order to give authority to the whole, or, on the other hand, that the authority behind the words does not really matter so long as one gets the general spirit of the message.

The splendid scholarship of Carl F. H. Henry is evident throughout this work.

The first volume covers Genesis through Esther. Preceding the actual exegetical material is an inspiring article by Dr. Wilbur M. Smith entitled "The Living Word of God," which sets forth the great impact of the Bible upon history, in inspired lives, inspired writings, and spiritual enrichment.

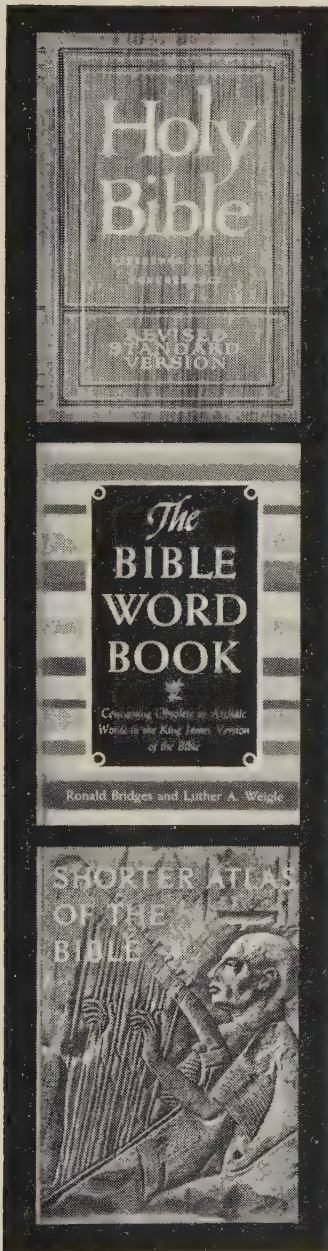
Francis R. Steele presents the great themes of the Old Testament and the general organization of the Old Testament, and touches briefly upon the setting of the material. Oswald T. Allis carries this work forward in his article on "The Five Books of Moses." With scholarly precision he outlines the impact made by the religious literature of the Hebrews upon the surrounding peoples, and the light which it brings to the ultimate message of the New Testament. In each of these articles there is a note of confidence in the word of God which is refreshing.

The exegetical section picks up various verses or portions and makes meaning clear. It is noteworthy that although these contributors come from various schools, their central approach is much the same.

The second volume covers Job through Malachi. Introductions to these works on the Old Testament are interesting as types of literature, and carry a note of concern for the reader's orientation in biblical history, thus making a layman as well as a professional student feel at home with these books.

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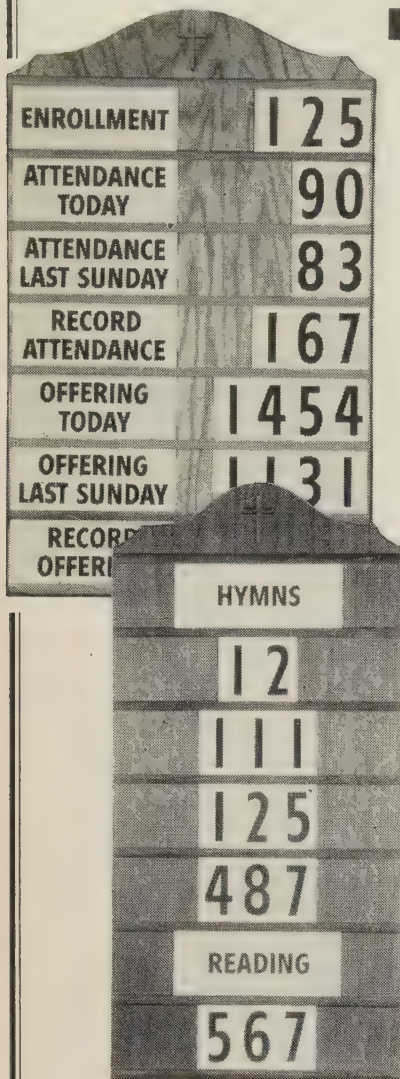
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THE RELIGION OF THE BIBLE, by S. Vernon McCasland. Thomas Y. Crowell Company. 346 pages. \$5.95.

Textbooks on religion, as on all subjects, should be written by those who have had a long, successful career in teaching. This is such a book. Dr. McCasland, who taught from 1928 to 1939 at Goucher College and since 1939 at the University of Virginia, qualifies for this task. He is the author of numerous articles and books, including his recent book *By the Finger of God*.

The Religion of the Bible is divided into two parts and was written for college students and other adults interested in gaining an understanding of the Bible. The work provides necessary orientation in both literature and the history of all of the periods of the Bible. It is an introduction to the religion of the Bible reflected in the literature, history, and life of ancient Hebrews and early Christians. It includes all of the books of the Bible and a briefer treatment of the Apocrypha, recognizing that there is a continuity in the religion of the Bible running through the Old Testament, the Apocrypha, and the New Testament.

Historical books of the Bible are treated in the order in which they occur because they present a continuous history. Other books are fitted in according to the time when they were written. In this manner the Bible is given a unity of presentation, permitting its religious life to develop in a systematic process. Dr. McCasland's approach is scholarly, with the purpose of being nonsectarian.

At the conclusion of each chapter there is a short bibliography. Each chapter also contains a few questions, six to twelve, for further discussion. Line drawings, maps, and other illustrations make the book an excellent text.

W.L.L.

EXPOSITION OF THE PSALMS, by Herbert C. Leupold. Wartburg Press. 1010 pages. \$3.75.

Clearly one must live with a commentary before he can give any sort of final evaluation of its merits and demerits. Yet a review cannot wait for this, so the reviewer is forced to depend on samplings drawn from areas that seem promising.

All indications are that both pastors and laymen will find here a scholarly and conservative guide to an understanding of the most loved and used portion of the Old Testament. Naturally the length of treatment varies according to the length and "weight" of each

well-condensed yet thorough volume. There are two fine introductory articles by Julius R. Mantey and F. F. Bruce. The first gives a general look at conditions in New Testament times; the second deals with some of the critical problems regarding purpose, authorship, and circumstances of writings, and discusses the light shed upon these writings by more recent discoveries. The textual comment again reveals the best New Testament scholarship, well outlined, carefully explained, carrying the note of divine authority which gives a sense of confidence to the reader and assurance

that all is not lost despite the maze of doubts which some of the critics have left in their wake.

The price of this fine commentary is very reasonable, considering the rising costs of printing, distribution, and paper. It is beautifully but sensibly bound, so that the books may be used again and again without going to pieces.

The names of many of the contributors are to be found in the best journals in the world. Here is a valuable addition to any library.

F.C.F.

psalm, but each seems adequate. Psalm 51, for example, is given eleven pages. At the end of each chapter the author adds a few notes in which he discusses various problems that are too technical for the general reader but which are of interest to anyone who wishes to go more deeply into the matter.

Dr. Leupold is thoroughly conversant with the exegetical and critical theories of other men (even though he rejects them). He offers brief descriptions and critiques of such concepts as the "enthronement of Jahveh" and the liturgical derivation of these ancient hymns and prayers. Naturally such matters as their Messianic meanings, the imprecatory psalms, and the like are discussed also. In every case the author comes out on the conservative side.

J.S.

LECTURES ON DEUTERONOMY (*Luther's Works, Volume 9*), translated by Richard R. Caemmerer and edited by Jaroslav Pelikan. Concordia Publishing House. 334 pages. \$5.00.

Never one to put off what appeared difficult, Luther began his studies and commentaries on Deuteronomy in 1523 and completed them under pressure and amidst discouragement in about two years. Facing squarely the different basic presuppositions between his own doctrine of justification by faith and the apparent ethic of rewards and punishment in this book of the Old Testament, Luther proceeded, nevertheless, to study it carefully and to speak and write lucidly about it. Very likely he began these lectures to a small group of friends and intimate associates at Wittenberg, and he may have completed the later chapters without public delivery but in hurried study to keep copy flowing fast enough to keep his printer Lufft supplied.

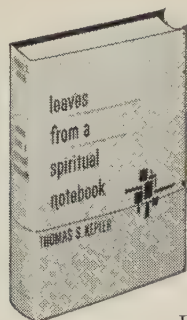
Although parts of this Latin work are known in the notes of Rorer and Bugenhagen, the translator has followed the second edition as printed in the Weimar edition, Volume 14. Dr. Caemmerer's translation is very clearly done and does proper justice to the spirit and style of the reformer.

Although Luther preferred never to be bound by previous studies, he did in these commentaries take into account similar works through the centuries up to the early Greek fathers. Thoroughly disagreeing with their more usual method of allegorical interpretation, he added some allegories of his own to

show the futility of such an attempt to understand this portion of the Old Testament. Luther leaned more heavily on the mystical interpretations of Nicholas de Lyra, yet withal he wished, as he said, to aid his hearers and readers "to discover in every allegory the ministry of the Word or the progress of the Gospel of faith."

Modern Bible students will find this fourteenth volume in the proposed series of fifty-six volumes of Luther's works in English well worthy of careful attention.

R.W.A.



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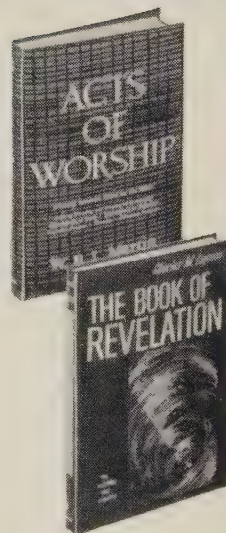
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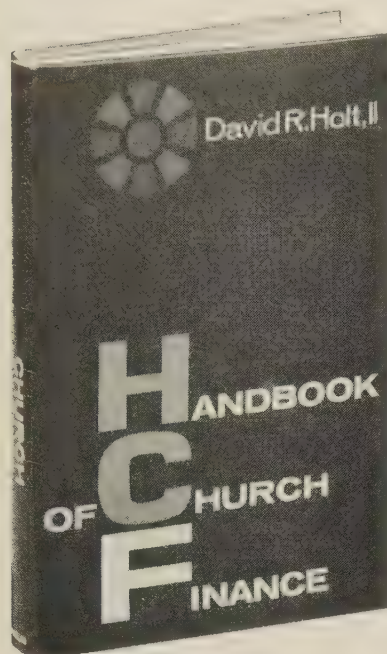


SPIRITUAL THERAPY

SPIRITUAL THERAPY, by Richard K. Young and Albert L. Meiburg. Harper & Brothers. 184 pages. \$3.50.

This is the full story of the unusual cooperation between minister and psychiatrist in the past fifteen years at North Carolina Baptist Hospital, Winston-Salem, as reported in brief in *Reader's Digest*. The co-authors are both ordained ministers. Dr. Young teaches in both a medical school and a theological seminary, in addition to heading the hospital's Department of Pastoral Care. Dr. Meiburg is a staff associate.

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H.W.F.
PRAYERS FOR CHRISTIAN HEALING, compiled by Albert E. Campion. Morehouse-Barlow Co. 96 pages. \$2.25.

Writing to many denominational

leaders and gathering material from books of prayers, Dr. Campion has presented here a series of brief prayers to be used by ministers as well as sick folk. A large section deals with general prayer concerning health. Others treat of personal prayers for those with specific illnesses, prayers of thanksgiving for healing, special prayers for individuals and groups.

This little book is uneven with its prayers, but it probably has no equal in its compilation of needs and in prayers to meet those needs.

H.W.F.
THEY TEACH US TO PRAY, by Reginald E. O. White. Harper & Brothers. 204 pages. \$3.00.

Here are sixteen superb biographical sketches of Old Testament characters as revealed through their prayers. In addition, two closing chapters speak of the life of prayer of Jesus as seen in the Gospels.

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revealed through the main character of the biographical account. Though much of the interpretation is that of a conservative Bible student, its worth far surpasses any question as to scholarship. These sixteen Old Testament personages really come alive as teachers of the life of prayer.

H.W.F.

WORSHIP

THE PASCHAL LITURGY AND THE APOCALYPSE, by Massey H. Shepherd, Jr. John Knox Press. 99 pages. Paper cover. Single copy, \$1.50; four or more, \$1.25 each.

This little volume is one in a series of Ecumenical Studies in Worship. Its author is professor of liturgics at Church Divinity School of the Pacific, Berkeley, California. The book is dedicated to a former graduate school classmate, now a colleague, Dr. Sherman Elbridge Johnson.

The study is divided into two parts. The first part discusses the paschal liturgy in the primitive church. The second part considers the paschal liturgy in the Apocalypse. Dr. Shepherd shows how the daily celebration of the eucharistic meal gave way, within the apostolic period, to a weekly observance. He examines the Gospels and follows the recent trend in New Testament study to discuss the liturgical backgrounds and structures in them. The controversy in the church in the latter half of the second century over the proper date for the observance of the Christian Pasch is analyzed. The recovery and identification of the *Apostolic Tradition* of Hippolytus of Rome has made it possible to study the church's paschal celebration and ceremonies at the end of the third century.

In the second part Dr. Shepherd offers an analysis of the Book of Revelation with respect to its liturgical origins. He assumes that the book was written in the last years of the reign of Domitian, in the province of Asia, and that its author had some relation to the theological thought of the Gospel and Epistles ascribed to John. The Book of Revelation, with its symbolism, forms a source for such a study, and Dr. Shepherd is aware of the difficulties in reading a paschal liturgy into it rather than out of it. Nevertheless, he offers a scholarly and clear presentation of his thesis.

W.L.L.

PREACHERS & PREACHING

CONFRONTING CHRIST, by Elton Trueblood. Harper & Brothers. 180 pages. \$3.00.

It was sixteen years ago that Professor Elton Trueblood gave us the first of a series of small books which proclaimed in telling fashion the message of Christianity for the needs of our time. It is not an exaggeration to claim that these books—*The Predicament of Modern Man*, *Alternative to Futility*, and the remaining half dozen published across the years—have become landmarks in the reading and thinking of thousands of serious Christians. Although he occupies a chair of philosophy at Earlham College, the author does not allow himself to treat it as an ivory tower. No writer on the Christian faith today goes more unerringly to the vital problems confronting it.

In his latest volume Professor Trueblood has given us what is for him a new method of approach, not a series of essays dealing with immediate needs of our generation, but a series of devotional meditations based on the Gospel of Mark. "Sooner or later," he writes, "every person, if he means seriously to understand his world, must face the fact of Jesus Christ." Dividing the Gospel of Mark into sixty sections which he presents in the Revised Standard Version, he accompanies each section with a devotional meditation. The reader has his choice. He can use this book for his personal devotional hour over a period of sixty days, finding nourishment for his spirit every day, or he can take it at a more rapid pace, again finding both nourishment and stimulation in the process.

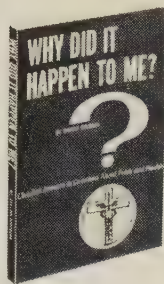
It is safe to predict that this most recent message from the pen of Dr. Trueblood will find a wide and ready response. The clarity of his style, the depth of his thought, the simplicity of his expression, the atmosphere of loyalty to the gospel message, and much else which pervades this unfolding of the oldest of the Gospels will combine to insure a popular response.

E.F.

CREATIVE IMAGINATION IN PREACHING, by Webb B. Garrison. Abingdon Press. 175 pages. \$3.00.

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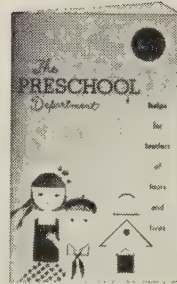
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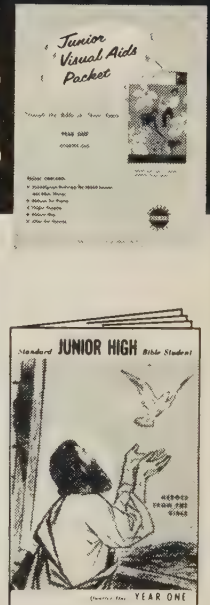
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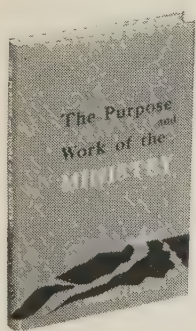
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S.L.

THE PASTOR AT WORK, by Richard R. Caemmerer and others. Concordia Publishing House. 414 pages. \$6.50.

Faced with the many and varied demands of the Christian ministry in our generation, pastors, young and old, will welcome this book, for its twenty-eight chapters deal helpfully with many aspects of the problems which confront the minister. Those who are not members of the Lutheran Church—Missouri Synod will not find everything to their taste, or indeed helpful. But there is abundant good ore mixed with the stone.

Caemmerer himself writes helpfully on "The Pastor at Work" and "The Pastor in the Pulpit." Otto A. Geiseman's "The Pastor as a Person" and Oswald C. J. Hoffmann's "The Pastor and the Public" will give a new lift to many men now bowed down under the pressures of their ministry. Helpful suggestions abound in the chapters that deal with ministry to the sick, the bereaved, and the burdened. The two authors of "The Stewardship of Money" have succeeded in compressing into a few pages a complete every-member-canvass program that will revolutionize the life of congregations whose pastors study it carefully.

Anthologies are always uneven and "iffy," but this is far better than most.

J.S.

BIOGRAPHICAL

PAUL THE DAUNTLESS, by Basil Mathews. Fleming H. Revell Company. 375 pages. \$3.95.

This book was first published in 1916 for those who were unconcerned or confused about the historical and theological interpretation of Paul. There undoubtedly remain several in this group

who will find the book just as fresh and colorful in its current edition.

Basil Mathews displays the ability to write a book with historical authenticity that reads like fiction. As the result of personal visits to the Holy Land and the Mediterranean area, he weaves first-hand knowledge of the people and places of Paul's day into a fabric that is colorful and interesting in our own day. His study of biblical and scholarly sources supports his claim that "everything stated in the book I believe to be historically true and accurate in detail."

This book is a good introduction to Paul for those who do not have a theological background. For this group it provides an interesting life of Paul and a study of life in the Roman Empire during the time of Paul. The reader will find further help from the bibliography and the chronology of Paul's life.

A.J.H.

CAREER OF THE REFORMER (*Luther's Works, Volume 4*), edited by Lewis W. Spitz. Muhlenberg Press. 387 pages. \$5.00.

This fourth volume, dealing with the last decade and a half of Luther's life, sustains both the interest and the quality of the twelve which have preceded it. Professor Spitz of the University of Missouri has been assisted in the translations by Robert R. Heitner of the University of California and Lewis W. Spitz, Sr., of the Concordia Seminary faculty.

The false notion that Luther had completed his work and was no longer a vital factor in the Reformation after 1530 is eloquently dispelled by the translation of many of these works, hitherto known only in the original languages. At forty-seven, and still in hiding, Luther exercised a strong influence on the Diet of Augsburg in his *Exhortation to All Clergy Assembled at Augsburg*; and after its failure, by his *Commentary on the Alleged Imperial Edict* in 1531. A second group of translations deals with licentiate and doctoral disputations at Wittenberg and shows Luther as the university professor presiding over these sessions with a thoroughgoing, scholarly interest and also a kindness that modern degree candidates might welcome. A third group of polemical works reveals the fiery, controversial spirit of the earlier years as he contends with the "Louvain Theologians," disputes "An Italian Lie," and discusses "The Three Symbols or Creeds."

The magnificent Christian character

and genuinely modest nature of the reformer show through beautifully in his prefaces to the publications of the Wittenberg edition of his German works in 1539 and the edition of his Latin writings in 1545. By no means the least although the briefest piece in this volume is Luther's will, which he prepared in January 1542. Here, in the nontechnical and very unlegal language of the aging churchman, are revealed his financial status and, even more moving, his tremendous concern for the continued solidarity of his family after his death. His own words in these fourteen works of his later years show Luther to have preserved his early constructive though at times caustically critical spirit.

R.W.A.

THE SPIRITUAL LEGACY OF JOHN FOSTER DULLES, edited by Henry P. Van Dusen. The Westminster Press. 232 pages. \$3.95.

A son of the manse, John Foster Dulles never forgot his heritage. Trained in statemanship from the day of his youth by his grandfather, John W. Foster, who had been Secretary of State under Grover Cleveland, he brought into the field of enlarging responsibility his keen sense of morality based upon Christian concepts. After a brilliant career at Princeton University and further study at the Sorbonne and George Washington University, he entered on a most successful career in the law. Towards the end of his fifth decade John Foster Dulles came into a very deep conviction of the Christian church as the chief hope for human society, and increasingly he served that conviction for the remaining two decades of his life. He became an elder in the Brick Presbyterian Church, New York City. He was a delegate to the Conference on Church, Community and State at Oxford in 1937, and to similar international gatherings under Christian auspices over the next dozen years. He was the chairman of important commissions, notably the commission to study the basis of a just and durable peace. He served as director of Union Theological Seminary in New York City from 1945 to 1953. All in all, John Foster Dulles was probably the most outstanding and influential Christian layman in the United States during his last twenty years.

During this lengthy period of active and prominent service as a Christian, John Foster Dulles made many speeches before various groups. From some fifty of these speeches and articles Dr. Henry P. Van Dusen, president of Union Theo-

logical Seminary, has selected the material which appears in this volume. It is grouped under five divisions: The Faith of a Statesman, The American Heritage, The Spiritual Foundations of World Order, The Role and Responsibility of the Churches, and The Power of Moral Forces. The family of John Foster Dulles gave complete permission for this compilation. The President of the United States has written a warm tribute on the first page to his "dear and close friend . . . a champion of freedom"; and the editor, in addition to a brief preface, has provided a dozen pages of biographical material regarding the man who is being memorialized in terms of his own writings.

This volume of excerpts from his writings and speeches reveals John Foster Dulles as a man of massive mind, deep faith, and unrelenting conviction regarding moral standards. Never does he allow the reader or the hearer to remain in doubt as to his meaning. Particularly convincing is his address on "The Churches and the World Order," delivered to the graduating class of Princeton Theological Seminary in 1944. He contrasts the international problems as he has observed them since 1907 with the teachings of Christ as he has studied them and concludes that only through the latter is there a remedy for the former. We Americans can be grateful that such a valiant Christian served as our Secretary of State in these troubled years. We can only thank God for the witness of such a believer as John Foster Dulles. This volume which has given his testimony to the world deserves a very wide reading.

F.F.

ECUMENICAL

ALASKAN APOSTLE, by J. Arthur Lazell. Harper & Brothers. 218 pages. \$4.50.

As the subtitle indicates, this is the life story of Sheldon Jackson, the pioneer Presbyterian missionary to Alaska. Born in 1834 in upstate New York, Jackson had decided to become a minister of the gospel before he was twenty. Graduating from Union College and Princeton Theological Seminary, his first desire was to become a foreign missionary. Rejected on account of his lack of robust health, Jackson began to work among the Choctaw Indians in Oklahoma. He married in 1858. Soon he was

(turn to page 63)



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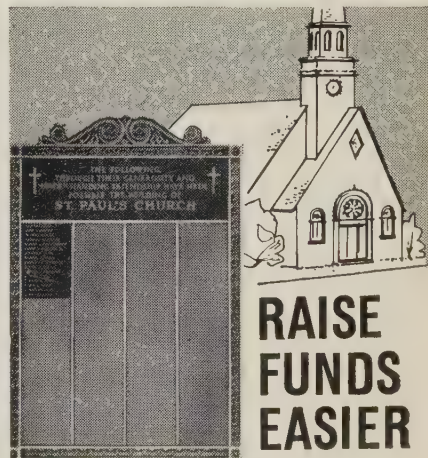
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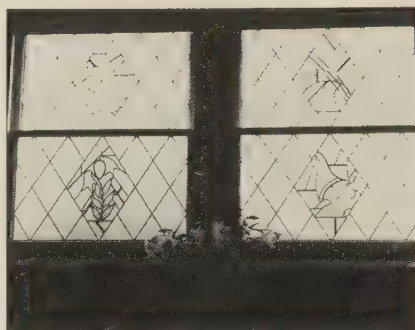
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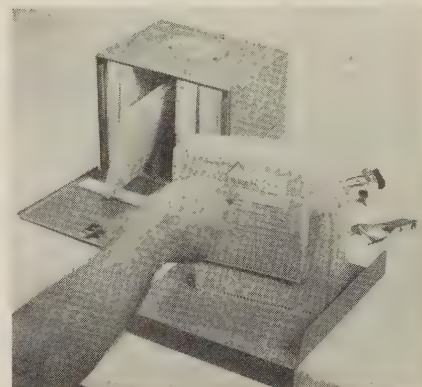
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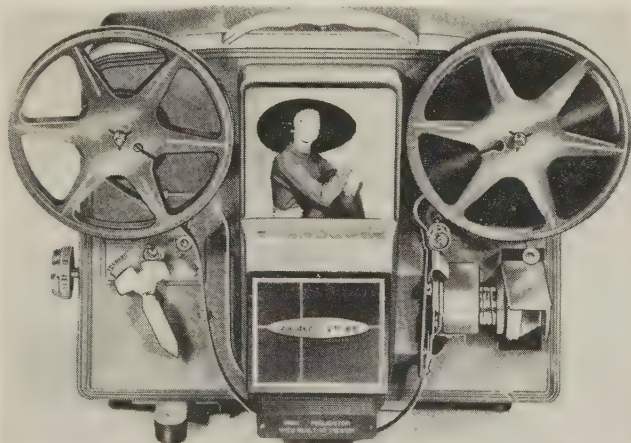
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Chadco, the Church Administrator Company, has done a marvelous job in adapting a successful index system widely used in business to churches of all sizes. The main difference is that instead of selecting the names desired by machine they are selected by a hand keysorter which is simple and effective.

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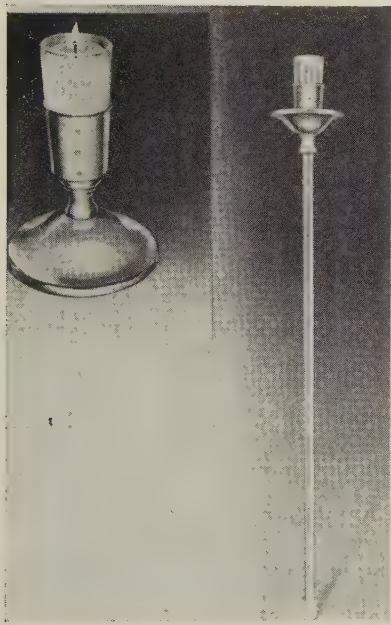
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NEW BOOKS

(continued from page 61)

at work establishing churches in Minnesota. From there he moved to the Rocky Mountain area and beyond into Utah. For a time he served as a chaplain with the Union army in the Civil War. Later he was back again as "Bishop of the Rocky Mountains," where with uncanny foresight and incredible energy he formed churches which as the country grew were to wield as ever wider influence. In 1877 came his first trip to Alaska, where until his death in 1909, not only as a missionary but as a government official, he had an immense part in the development of what recently became our forty-ninth state.

Sheldon Jackson's story is one of faith, courage, hardship, energy, foresight, resourcefulness. He broke new trails. He saw possibilities and made them realities. He stood in the finest tradition of those men and women across the centuries who have advanced the gospel.

The author is an ordained minister of the United Presbyterian Church in the U.S.A. who at present is working with the Department of Information of the National Council of Churches. Much of his material is based on the Sheldon Jackson Collection of the Presbyterian Historical Society at Philadelphia.

F.F.

IF IT BE OF GOD, by Paul Griswold Macy. The Bethany Press. 192 pages. \$4.00.

Here is a book which should be read by every ecumenical-minded minister and lay person. It is splendidly written, easy to read, and full of historical information about the ecumenical movement. If anyone is tempted to become discouraged about the progress being made toward greater unity among the denominations, he should read this book. It will hearten him and lift his sights. This reviewer found the book entrancing and educative.

Dr. Macy has done excellent work in research; it is clear that he has been in close touch with the ecumenical movement. He runs the whole gamut of the progress towards church unity from the beginning of the eighteenth century right down to the last World Council of Churches held in Evanston, Illinois, in 1954.

He has drawn heavily on the sources and uses excellent illustrations. It is good to have our minds refreshed about what happened in such conferences as Edinburgh, Jerusalem, Tambaram, etc.

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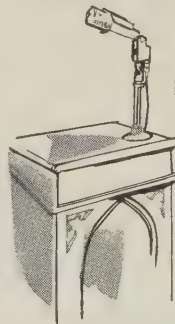
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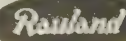


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He shows us the evolutionary steps which resulted in the first World Council held in Amsterdam in 1948. We are reminded time and again that such evolution so far has not resulted in a super-church, as some feared it might; neither is there prospect that the continuing evolution and development will ever issue in an organization which will in any way "usurp any of the functions which belong to the constituent churches, or control them, or legislate for them."

The writer brings us right down through the Evanston Council in 1954, to all which has taken place in the years since Evanston, and to the preparations for the next World Council. The book contains four excellent appendixes. Appendixes I and II may be used for church services which bear on church unity: (I) the approach to unity through worship; (II) great ecumenical affirmations. Appendix III gives us the insignia on the literature of the World Council of Churches. Appendix IV furnishes the reader with the list of member churches in the World Council of Churches. The book also gives a comprehensive bibliography as well as the structure and program of the World Council of Churches.

The author is special lecturer in ecumenical studies at the Bethany Biblical Seminary (Church of the Brethren), Chicago, Illinois.

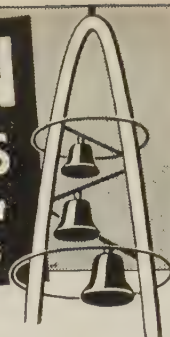
A.S.N.

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love
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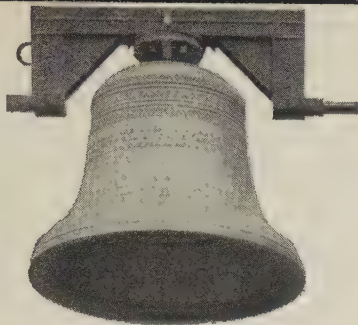
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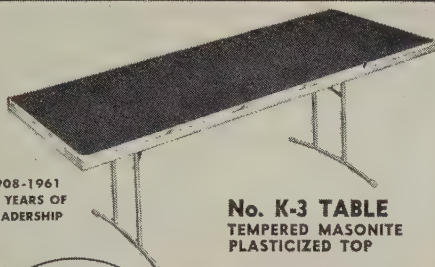
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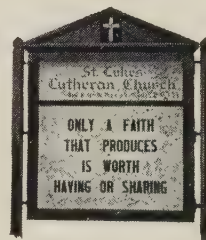
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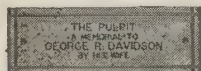
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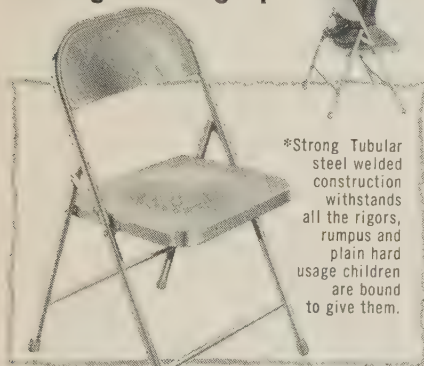
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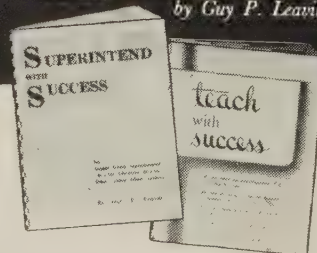
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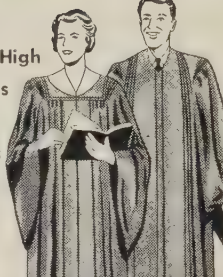
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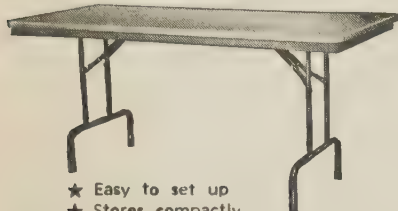
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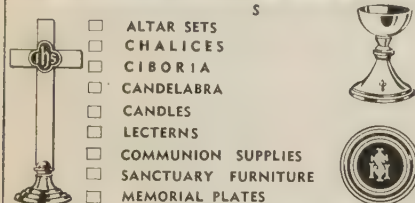
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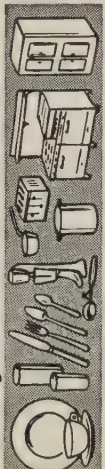
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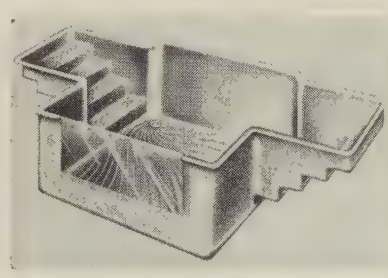


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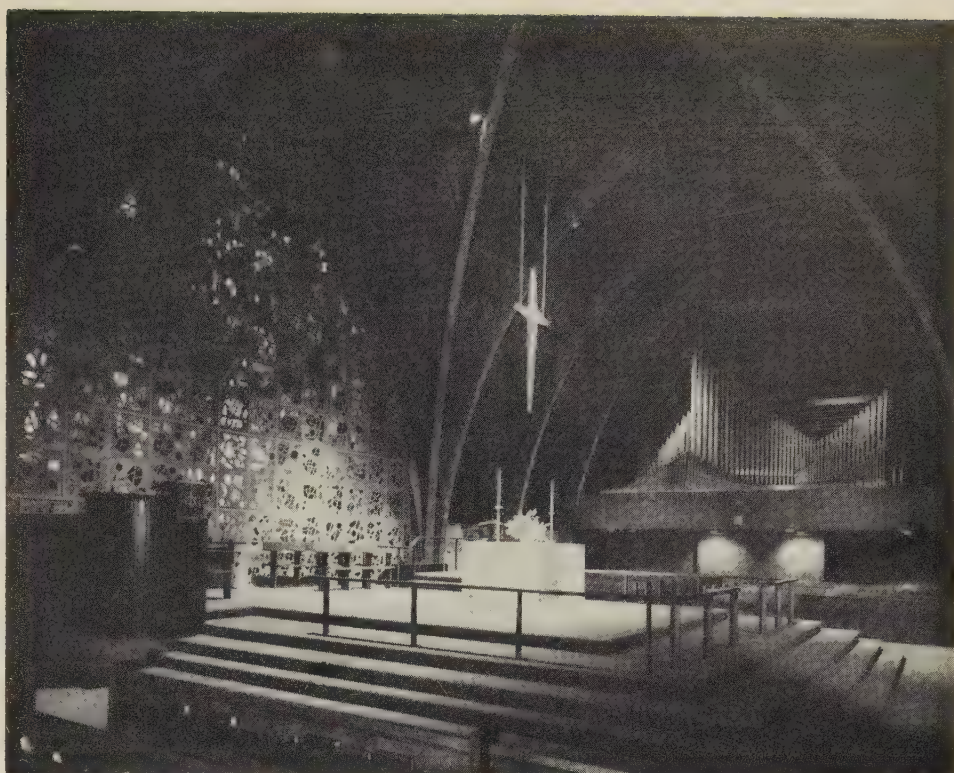
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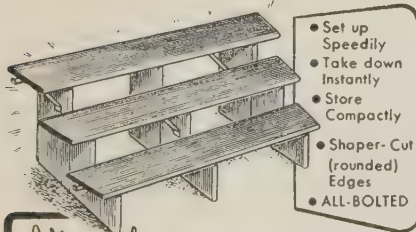
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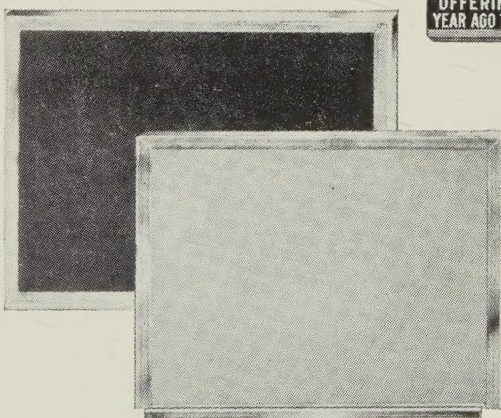
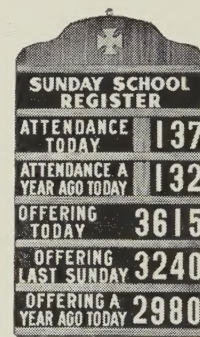
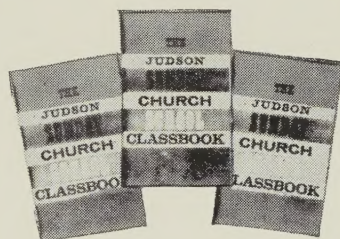
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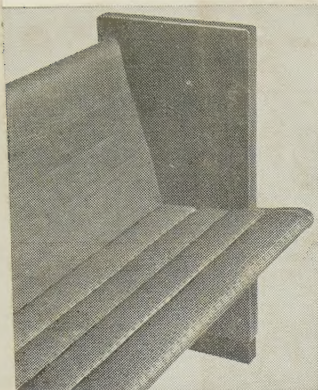
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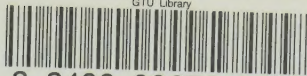
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